The Unitarian
REGISTER

December 1960 40 Cents

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THE BATTLE CONTINUES: *by Paul Blanshard*

CAROL OF THE BIRDS: A WINTER SOLSTICE SONG: *by David P. Leonard*

CONCURRENT MAJORITY: *by James Madiso*

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The Unitarian REGISTER
Founded 1821 as The Christian Register

Volume 139 December 1960 Number 10

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EDITOR, Victor Bovee. Assistant to the Editor, Ann Wilson. News Editor, Robert B. Johnson. Poetry and Verse, Herbert Hitchen. Production and Design, Gobin Stair. Business Manager, Paul Letteney. Circulation Manager, Mary Browning.

Member, Associated Church Press.

The American Unitarian Association is not necessarily in agreement with the views expressed in the publication. They are published in order to stimulate free discussion and full inquiry.

Address all inquiries to *The Unitarian Register,* 25 Beacon Street, Boston 8, Mass.

CHANGE OF ADDRESS: Any change of address should be sent to *The Unitarian Register,* 25 Beacon Street, Boston 8, Mass., at least four weeks before the date of the issue with which it is to take effect. Include both old and new addresses.

THE UNITARIAN REGISTER: Published monthly, October through June, plus a Mid-Summer issue, by the Department of Publications, American Unitarian Association, 375 Broadway, Boston, Mass. Editorial and executive offices, 25 Beacon Street, Boston 8, Mass. Subscriptions, U. S. and possessions, and Canada, $4.00 a year, $7.00 two years, $10.00 three years; foreign, $5.00 in American money; single copies, 40 cents. Copyright 1960 by the American Unitarian Association, a co-operating member of the United Unitarian Appeal. All rights reserved. Printed by Beckler Press, Inc., Boston, Mass., U.S.A. Second-class postage paid at Boston, Mass.

OUR COVER: A line cut made from an engraving by Andrea Mantegna illustrates the most significant date in the month of December for millions of people throughout the world. Mantegna was a fifteenth century Italian artist, and the original engraving, "The Madonna and Child," is in the British Museum in London.

Open Forum

SPIRITUAL GROWTH: DOES IT INVOLVE ETHICAL VALUES OTHER THAN CHRISTIAN?

To the Register: I am glad to see that several of your correspondents in the Mid-Summer issue do not understand G. M. Smith's article "As Far as Trenton" in the May issue, where he advocated "spiritual values" for Unitarians. . . . I gather he advocates reading "devotional" literature, including that of the mystics, or sitting in a silent Quaker meeting. He apparently does not mean "ethical values," since he rejects Unitarianism, humanism, and ethical culture. But for me, if ethical values are not spiritual values, let's drop the word *spiritual.*

Madeline Mitton, one of your correspondents, asks: "Isn't it time for Unitarians to base their beliefs upon the spiritual heritage handed down by [their] great 'Founding Fathers'? How far dare we stray from their *Christian* heritage and still use the name Unitarian?" She does not name any of the Founding Fathers, but the Founding Fathers of the United States managed to be "spiritual," at least "ethical," without being Christian. These men included Thomas Paine, Thomas Jefferson, George Washington, and Benjamin Franklin, who were Deists and to varying degrees anti-Christian. Jefferson referred to himself on occasion as a Unitarian, since he was anxious to differentiate himself from a Trinitarian. He also called himself a materialist and advised his young nephew to question the existence of a God, a thing which Thomas Paine never would have done. Therefore, the *Register* was in the heritage of the Founding Fathers of our great *secular* republic when it replaced the name *Christian* by *Unitarian* in its title. — SHERMAN D. WAKEFIELD, *New York, N.Y.*

To the Register: I agree with G. M. Smith's brass tacks [May *Register*]: (1) that a church building has surprisingly little to do with religion and (2) that the spiritual quest is a full-time occupation. I disagree with Mr. Smith in his use of the word *spiritual.*

. . . many of my fellow Unitarians seem to accept the last part of Webster's definition of *spiritual:* "of, pertaining to, or consisting of, spirit; not material; incorporeal; as, a spiritual substance or being." They evidently reject the first part which incorporates the word *spirit,* defined by Webster as "the breath of life."

Locke states, "Spirit is a substance wherein thinking, knowing, doubting, and a power of moving do subsist." I believe Mr. Locke would be more comfortable with us "Trenton Unitarians." — EVELYN W. WALLACE, *Gardena, Calif.*

To the Register: Thank God for men like G. M. Smith who are willing to stand up and be counted.

I, too, feel that the church makes a "brave start . . . in the right direction. . . ." But I must confess that,

(*Continued on page 13*)

THE BATTLE CONTINUES

Religion in the public schools

by Paul Blanshard

Paul Blanshard, author of American Freedom and Catholic Power, God and Man in Washington, *and other books, long has upheld the separation of church and state in America. This article is adapted from material he prepared for the forthcoming Beacon Press paperback edition of Vashti McCollum's* One Woman's Fight, *a book that tells the story of her legal opposition to religious education practices in the public school attended by a son.*

The battle for an American public school system free from sectarian invasion is continually in progress — usually seen as separate skirmishes carried on simultaneously in different parts of the country. Thirteen years ago this month, in December 1947, the case of Vashti McCollum was heard in the United States Supreme Court; in the spring of 1948 a favorable decision was handed down.

Mrs. McCollum, a Champaign, Illinois, mother, began her protest in 1940 when religious classes were started in the school attended by her ten-year-old son, Terry. Although classes were held in the school building and on school time, the children were not required to attend. However, Terry was the only child in his class who was not given the required parents' consent for the religious program, and Mrs. McCollum contended that the social ostracism resulting from his nonattendance amounted to compulsion.

With the help of many interested persons, including the Rev. Philip Schug, then minister of the Unitarian church in Urbana, Illinois, Mrs. McCollum carried her case — through defeat in her local county circuit court and the Illinois State Supreme Court — to the highest court in the land, where the justices decided eight to one in her favor.

Looking back from the 1960's toward this historic decision, I wish I could report final victory for Mrs. McCollum. I wish I could say that one woman's courage finally established the reign of impartial, nonsectarian law in American education. Unfortunately, such optimism would be a misrepresentation of history.

The McCollum decision was one of the greatest events in the history of American law; but the Supreme Court's ruling has been defied, twisted, and ignored, both in

Washington and in countless local communities throughout the United States. It has been assaulted from the conservative right by the hierarchy of the Roman Catholic Church and by some leaders of the American Bar Association; it has been assaulted from the left by some sentimental Protestant liberals who claim that it limits religious freedom. It has been assailed on the floor of Congress as establishing atheism in our public schools. Worst of all, the Supreme Court itself, under the heavy fire of counterattack, has yielded ground in the defense of those principles enunciated in the majority and concurring opinions of Justices Hugo Black, Robert Jackson, and Felix Frankfurter.

The McCollum decision was read by the court March 8, 1948. Throughout that year, no member of Congress ventured to introduce any favorable comment in the *Congressional Record.* In fact, many congressmen attacked the Supreme Court for its insistence on church-state separation.

Four months after the decision, twenty-six of America's most prominent liberal Protestants issued a statement chiding the Supreme Court for going too far toward secularism in the McCollum case. Although they did not speak for their denominations — no large Protestant denomination has officially adopted their statement — there is no doubt that their opposition tended to weaken law enforcement in the public schools. Hundreds of schools simply ignored the decision and continued religious classes in public school buildings. The International Council of Religious Education calmly announced that nearly all its released-time adherents would continue business as usual in public school classrooms.

Enforcement of the law gradually improved, but for the next decade the court's decision was observed only sporadically in most parts of the United States. In 1955, according to one responsible estimate, one-third of all the released-time religious classes in American public schools were still being held in public classrooms. Probably that proportion is only slightly reduced today.

Most of the known violations of religious neutrality in the public schools are of Protestant origin. In Tennessee, North Carolina, Alabama, and Virginia, for example, Bible courses taught by outside evangelists are quite common in public classrooms, and the children frequently are given school credit for such work. Most classes are sufficiently evangelical in character to conflict with the beliefs of the unorthodox; they are nonsectarian only within the Protestant orbit, and to this extent they are discriminatory. Even if they were not discriminatory, they would still be unconstitutional.

Catholic flouting of the principles upheld by the McCollum decision has taken a different form: *de facto* possession of individual public schools at the local level by orders of teaching nuns. Although most states do not permit Catholic nuns in religious garb to teach in public schools, there is no federal statutory or constitutional prohibition against the practice. It is now a matter of state and local option, and the Supreme Court never has passed on the merits of the question. There seem to be at least two thousand nuns teaching in perhaps five hundred "public" schools across the country; but all statistics on this question are in part guesswork, because no complete national study of the problem has been published. Most of the "captive" schools are clustered in the Middle West — in Kentucky, Kansas, Ohio, Indiana, and Illinois.

The Catholic attack in the press was more systematic than that of either Protestants or Jews. Most Protestants and nearly all Jews accepted the McCollum decision in good faith. Jewish approval was enthusiastic and virtually unanimous; Jewish leaders long had sought an effective legal breakwater against Christian proselytism in the public schools.

The Catholic Church issued a major pronouncement from some of its highest leaders, November 20, 1948 — less than a year after the McCollum case was heard by the Supreme Court. The official statement, titled "The Christian in Action," came from the Catholic bishops of the United States, who observed:

> *"Lawyers trained in the American tradition of law will be amazed to find that in the McCollum case the majority opinions pay scant attention to logic, history, or accepted norms of legal interpretation. . . . The carefully chiselled phrases of the First Amendment are defined by the misleading metaphor 'the wall of separation between Church and State.' This metaphor of Jefferson's specifies nothing except that there shall be no 'established Church,' no state religion."*

The bishops warned that Jefferson's metaphor might become "the shibboleth of doctrinaire secularism," leading to the exclusion of all cooperation between religion and government. They climaxed their all-out attack on the Supreme Court and the McCollum decision with an appeal for revision of the court's "novel interpretation of the First Amendment" and pledged themselves to work "peacefully, patiently and perseveringly" to defeat the McCollum decision.

The Catholic bishops, in attacking the court's interpretation of the First Amendment, were actually appealing for a partial union of church and state, such as prevails in many European nations. Under this European tradition, public money is used — and has been used for centuries — to support sectarian activities. The bishops were adroit enough to base their plea officially upon a scholarly sounding reinterpretation of the intentions of Jefferson and Madison. They claimed to be attacking, not the Constitution of the United States itself, but only an erroneous interpretation of it by the Supreme Court justices.

The Catholic hierarchy was able to cite a number of scholars on its side. Professor Edwin S. Corwin of Princeton agreed with the hierarchy's very narrow interpretation of the First Amendment, and the Jesuits supported him. Father John Courtney Murray, often cited as a liberal leader among American Jesuits, denounced the McCollum decision for undermining parental rights and

tending to "render exclusive the rights of the state in education."

The Corwin and Murray arguments were not entirely without legal merit: some nonpartisan legal scholars also believe that the founding fathers intended to prohibit only discriminatory aid to one religion, not general aid to all religions. But this view had been presented in great detail to the Supreme Court during the McCollum hearings, and the theory had been explicitly rejected by eight of the nine justices.

In a sense, the entire constitutional debate over the McCollum decision was a form of historical shadowboxing. Protestant sectarians, who wanted to use the public school system for mildly sectarian promotion, joined with Catholic sectarians, who wanted public financial support for parochial schools; both tried to prove their cases by offering partisan interpretations of the words of Madison and Jefferson. Their opponents used the same words but extracted opposite meanings. The Supreme Court, at least for the time being, agreed with the strict constructionists who took literally Jefferson's call for separation between church and state.

In 1952, however, one corner of the high wall of separation was chipped away, when the court made a somewhat different interpretation in the Zorach case. A new kind of released-time religious education had been developing. It was held outside of public school classrooms, but it took place during school hours and depended on the active co-operation of public school officials to keep attendance records. Its proponents claimed that it was not outlawed by the principles of the McCollum decision, that it was constitutional so long as no school credit was given and so long as each student could choose freely between attending a religious class or sitting in a study hall.

In the Zorach case, two New York City parents — one Episcopalian and one Jewish — brought to the Supreme Court a legal challenge against released-time classes outside of public school buildings. Under such a program, they charged, a state's compulsory educational system "assists and is integrated with the program of sectarian religious instruction." The result is not only "pressure and coercion upon parents and children," but also an unconstitutional use of a tax-established institution to spread a particular faith. They deplored the "divisiveness" resulting from such a program and asked the court to prohibit all released-time classes, whether held in or out of public school buildings.

This time the court disappointed its liberal friends. Six of the nine judges professed to see a significant difference between state-sponsored classes inside a public school building and state-encouraged religious classes outside a public school building. They ruled that the co-operation involved in the outside system is incidental and therefore not an establishment of religion. Such released-time classes were deemed constitutional.

Justice William Douglas, speaking for the majority in the Zorach case, declared in broad terms:

"The First Amendment . . . does not say that in every and all respects there shall be a separation of Church and State. Rather, it studiously defines the manner, the specific ways, in which there shall be no concert or union or dependency one on the other.

. . .

"We are a religious people whose institutions presuppose a Supreme Being. We have guaranteed the freedom of worship as one chooses. . . . When the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions. For it then respects the religious nature of our people and accommodates the public service to their spiritual needs."

This last paragraph, coming from a distinguished Supreme Court liberal, seemed ominous to those who claimed the principle of church-state separation. Its language was broad and sentimental and was more disastrous, by implication, than the concession granted by the court. Actually, the Zorach decision kept the financial wall between church and state high and impregnable.

The three justices in the minority were the authors of the majority and concurring opinions in the McCollum case: Justices Black, Jackson, and Frankfurter. All three wrote separate, caustic dissents in the Zorach case. Justice Frankfurter put his finger on the grave legal weakness of the Zorach decision. It was based on the theory that children were under no compulsion because they could theoretically be excused from released-time classes, and because there was no official record of actual compulsion in the particular Zorach case. But, as he reminded the court, the plaintiffs had been denied the right to present evidence of compulsion when the case appeared before the lower courts. And there was no doubt that compulsion existed, in both direct and indirect forms. A teacher who simply "encourages" his students to attend religious classes is using a quiet compulsion. Moreover, the child who is excluded, even voluntarily, from participation in any of the group's major activities is under the subtle but effective compulsion of group pressure. Even if public school teachers are strictly impartial in administering a released-time system — and many of them are not — the power of suggestion and the authority of school routine constitute real compulsion.

The ink was scarcely dry on the Zorach decision before local prosecutors and school officials in all parts of the country began to cite it against the McCollum decision. In this process, the differences between the judicial viewpoints in the two cases were grossly exaggerated. What Justice Black called "the soft euphemism of 'cooperation' " became an excuse for new license in promoting sectarian activity in public schools. The justices had made it perfectly clear in both cases that the Constitution prohibits any and every establishment of religion. Yet many religious spokesmen hailed the new decision as a "reversal" of the court's whole philosophy on this subject.

It is true that, in the Zorach decision, the Supreme Court has slightly weakened the great principles enunciated in the McCollum case, but it has yielded only a slight corner of the battlements. It has *permitted* but not *advocated* certain types of off-school religious classes. The wall between church and state still stands, and it is almost intact. Despite the relaxed standards permitted in the Zorach case, most states still refuse to allow released-time classes connected with the public school system.

In 1956, a Unitarian journalist in Tennessee challenged unconstitutional practices in his state's public schools, in the case known as Carden vs. Bland. He showed that schools in the Nashville area were imposing penalties for nonattendance at Sunday school. Teachers were taking records of Sunday school attendance each Monday morning in the public schools; children who had not attended Sunday school were compelled to copy assigned portions of the Bible as a penalty. The teachers were also holding brief religious services at the beginning of each school day: a Bible reading, a hymn, and a recitation of the Lord's Prayer. In its decision, the Tennessee Supreme Court abolished the taking of Sunday school attendance, but it permitted the schools to continue their religious services. The judges indorsed the astounding conclusion that "the Bible is not a sectarian or denominational book" and argued that the Constitution should not be "tortured" into a meaning which would make the public school system into a "godless institution as a matter of law."

In 1959, two Unitarian parents in Pennsylvania, Mr. and Mrs. Edward L. Schempp, were more successful when they challenged Pennsylvania's compulsory Bible-reading statute, which required public school teachers in that state to read ten verses of the Bible each day; this was followed in practice by a recitation of the Lord's Prayer. Young Ellory Schempp refused to stand during the recitation, and he calmly read the Koran during the Bible-reading. As a result, he was compelled to spend the morning devotions time each day in a school office.

Mr. and Mrs. Schempp filed suit, contending that the compulsory and literal reading of the Bible, whose doctrines were contrary to their religious belief, constituted an infringement of their religious freedom.

The three-judge Federal District Court of Pennsylvania, relying chiefly upon the McCollum decision, vindicated the Schempps completely. It ruled that the Pennsylvania statute violated both the First and Fourteenth Amendments of the Constitution. The court criticized the "disguised" and "subtle" compulsion involved in this system and added: "The right of the parent to teach his own faith to his child, or to teach him no religion at all, is one of the foundations of our way of life and enjoys full constitutional protection." The court specifically found that the Bible is a sectarian book and that "daily reading of ten verses of the Bible in the public schools . . . constitutes religious instruction."

Unfortunately, Pennsylvania delayed a final decision by making Bible reading "voluntary" in its statute, and in October, 1960, the Supreme Court sent the case back to the lower federal court for a fresh review in light of the nominal elimination of compulsion.

In July, 1960, shortly after the Schempp decision in Pennsylvania, five parents in Miami began a new challenge to religious practices in public schools, relying chiefly on the McCollum decision for legal support. Three of these parents were Jewish; one was Unitarian; and one was an agnostic. They challenged not only formal religious instruction in public schools but also the recitation of the Lord's Prayer, the daily reading of the Bible in an opening ceremonial, the singing of hymns, the observance of religious holidays, the display of religious symbols in the classrooms, and the questioning of children about their religious affiliation. They also alleged the employment application for teachers in Dade County, Florida, illegally asked, "Do you believe in God?"

As this is written, the case is still pending in the lower Florida courts. The agnostic plaintiff is being backed by the Florida Civil Liberties Union; the other plaintiffs, by the American Jewish Congress. Leo Pfeffer, associate general counsel for the American Jewish Congress, has declared that the Miami case "marks the first time in American jurisprudence that a whole constellation of religious practices in the public schools has been attacked in a single suit."

It should be noted that none of these post-McCollum suits against religious promotion in the public schools attempts to prevent the objective presentation of facts *about* religion — in history classes, for example — nor is there any objection to the study of the Bible as great literature. The suits are directed against the *promotion of religion* in supposedly neutral public schools, through ceremonies and devices which may be classed as worship or as affirmative support of sectarian beliefs.

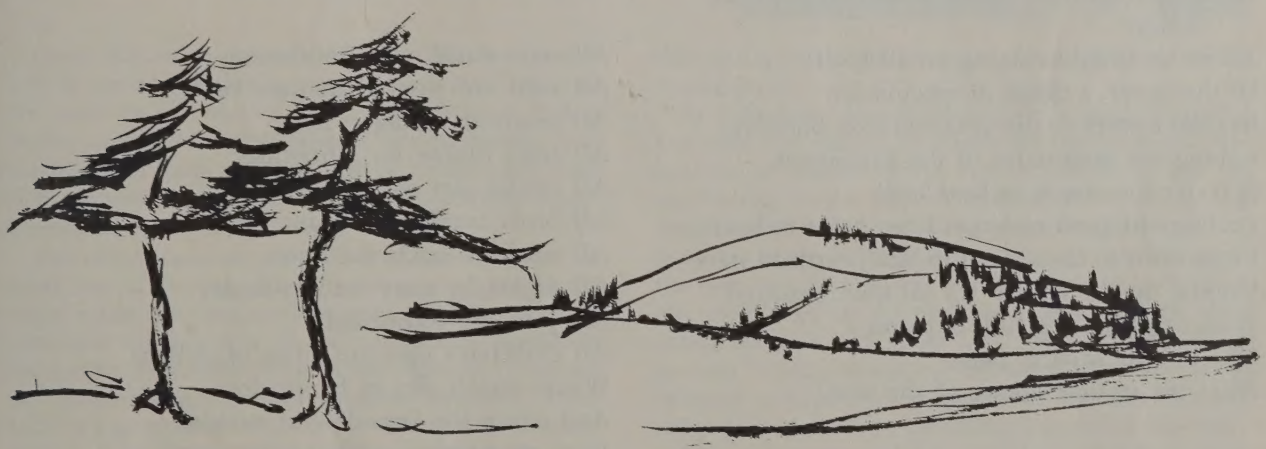
The underlying principles of the McCollum decision have appeared frequently in court decisions which have vindicated the rights of the unorthodox. In 1957, for example, the Washington Ethical Culture Society, which does not require its members to believe in God, won tax exemption from a federal court of appeals as a religious institution. Religion, said the court, does not necessarily require that one worship a divine, ruling power. It may also stem from "devotion to some principle; strict fidelity or faithfulness; conscientious, pious affection or attachment." With similar reasoning, a state court in California exempted the Fellowship of Humanity in Oakland from taxation, arguing that the words "religion" and "worship" must be interpreted broadly.

From the events of the last thirteen years, it should be evident that individual citizens who wish to preserve the religious neutrality of the public schools do not stand alone. Millions of fellow citizens agree with them. Most important of all, the Supreme Court agrees with them, and the Supreme Court represents the law of our nation. If local school officials are not ready to preserve that law, the responsibility should be placed upon them persistently and publicly.

In many cases abuses can be corrected by a simple, dignified letter of protest addressed to a local school board or a local superintendent of schools, citing accurate quotations of the McCollum and other Supreme Court decisions. If these measures fail, there is always recourse to the courts. Law suits in America are expensive, but a citizen who has a strong legal case against an unconstitutional promotion of religion in a public school frequently can get advice and financial help from a national organization. Four such organizations, which take an active part in investigating situations and in some cases participating in defensive moves to protect the separation of church and state in our schools, are: the American Civil Liberties Union, 156 Fifth Avenue, New York, New York; Protestants and Other Americans United for Separation of Church and State, 1633 Massachusetts Avenue, N.W., Washington 6, D. C.; the American Jewish Congress, 15 East 85th Street, New York, New York; and the American Humanist Association, Yellow Springs, Ohio.

Parents who follow in the footsteps of Mrs. McCollum will not find their course an easy one. Sectarian dogmatists may misrepresent them as enemies of morality. Newspaper editors who sympathize with them privately may often be afraid to express any sympathy in public. Failure in the first stages of a legal battle may often bring discouragement. Vashti McCollum herself knows this well, having lost the decision of every judge in every lower court on her thorny pathway to ultimate victory in the highest court.

But these obstacles are not insurmountable for Americans who believe in human freedom and the democratic way of life. The majority of our people have an abiding faith in religious freedom and the separation of church and state. They can be aroused to defend these principles if a few courageous and informed citizens lead the way.



Carol of the Birds: A Winter Solstice Song

Stand quiet in the light of shortest day;
Face east and hear the winter rondelet
Of birds at breakfast at the feeding tray.

Three grosbeaks bob on the tray like minstrels
On a little stage. Spangled in the sun
They glint like great gold nuggets until a quick
Blue wind of jays squalls over the turn-around
scene,
Sending up brown clouds of sparrows, finches,
juncos,
To scatter and catch like erratic insulators on
poles
Wired in the maze called winter trees,
Alert to what strange signals from stranger
senders,
I wonder, as I see them bright as day-stars
In a blaze of casual Christmas color?

Everything is patterns as I gaze.
My eyes leap up in asking what

Great gestalt am I a node in?
What matrix am I ordered in?
What grid do I compose?
What messages receive and send?

Are solar systems radars of the Milky Way,
Coding and transmitting celestial telemetered
news?
Does the cosmos, tier on tier, rise
In vectored figuration to make a snowflake
In a giant storm of space-time perturbation,
From dust of chaos a turbulence of order?

Is God totality of all communication
From atom to the universe, coursing
Through man to glow in consciousness,
Awareness in a fever raised to worship?

What musings from a flash of sun on grosbeak
wings!
To set an insight ringing on all levels
Of the tower, a tinkle of speculation
In echo answer to the great carillon booming
Among the mountains of the firmament.
Is it not the season to hear bells
Pealing out good messages from heart to heart,
From town to town, land to land, earth to stars,
Singing up the ladder 'till all space resound
With carols in one full diapason,
One infinite song of bells,
After the secular silence of the year?

A carol of bells with stars for clappers
And light for sound to ring forever
Merrily through the long corridors of night!
Fugues and tocattas of time and light
Sound from the organ of sidereal order,
Playing one psalm in one key of all keys,
One chord of all harmonies, one pulse
Of all pulsation, radiance of all
Mingled light, ringing one beat, one rhythm
And one word, the root and sum of all that is:
The passionate relations of reality,
All decked in laud and love
For the occasion of full recognition
Which, in a metaphor of Christmas,
Sees, hears, feels the universe
To be one chapel of complete communion
One celebration of beatitude,
One candle of all candelabra
One girandole of all revolving spheres,
Turning eternal night to solar day,
Fusing all souls in one soul,
One symphony, one sanctuary,
One seer, one singer, and one rapt ear
Of all in audience.

And this
Discovered in delight in one small eye
Privileged to catch the winter solstice
Sun in ecstasy upon a grosbeak's golden breast!
Carol of birds at breakfast on this
Axial day of the year's decline
Picked up and amplified arpeggios
Of carols on all levels to give one flash,
One oral vision of the Infinite City,
Republic of Reality, and hear the music
Of the absolute B Minor Mass.

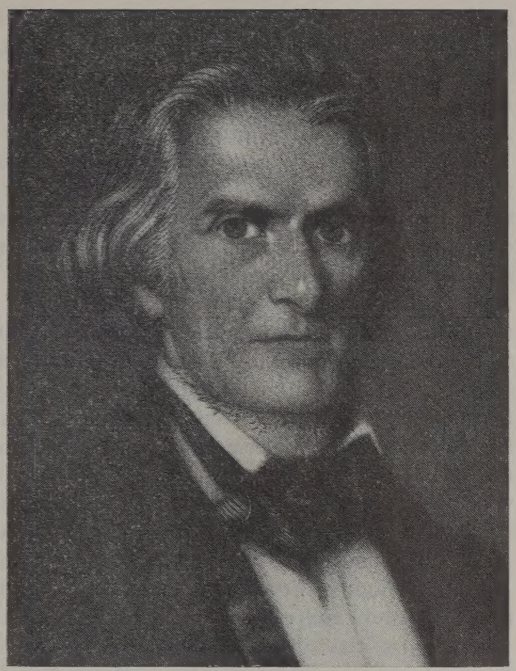
All stars stand over Bethlehem;
All men are wiser than they know;
All hearts are mangers now;
All trees illume for Christmas;
All circles girt with holly;
All birds laugh with Saint Francis;
All shadows catch the light;
All nights by stars are day-made;
All Jobs are reconciled;
All children's eyes are cities of delight
Where angels sing in happy dots
And dance the farandole of wonder.
Even my pagan pen forgets its
Awkwardness and runs in runes
Of glad solstitial madness to scrawl
This carol from the birds for Christmas.
What does it say? if not this truth:

Stand quiet in the longest night,
The turning of this bitter year,
Let the long needles of its light
Stitch pain by pain until you hear
Beyond all pain and doubt and tear,
Above all solitude and loss and blight,
That ampler carol of order and love to cheer
Your spirit in the joy and mystery of the full
new year.

DAVID P. LEONARD

CONCURRENT MAJORITY

Unitarian statesman's theory reconsidered



by James Madison Barr

The Rev. James Madison Barr is minister of the First Unitarian Society of Albany, New York. His concern that we have forgotten an important nineteenth century Unitarian's contributions — to the nation and to the denomination — prompted him to write this article for the Register.

From this December until April, 1965, our nation will be commemorating the centennial of the Civil War. No event in our history carries the emotional impact of that conflict. No circumstance even approaches it in magnitude of issues involved. Yet no fundamental question was resolved when Robert Lee quit the field at Appomattox.

The critical issue of the Civil War was freedom. We speak not of slavery, although this was a part of the larger whole. The war was fought over a basic conflict of ideologies still prevalent in our nation and, indeed, in the world: the conflict between the rights of minorities and those of the numerically superior majority. What kind of a government do we have? What kind of union is this? Is the United States a federation of states, or a nation whose numerical majority can insist upon its will becoming the will of all citizens? These questions were basic to the Civil War. They become relevant today when we ask ourselves: how can we preserve the rights of a minority and at the same time have a government that will keep all its citizens reasonably safe in person and principles?

During the second quarter of the nineteenth century, sincere and dedicated men from both North and South watched the caldron boil. They watched and knew as they did so what the result would be. It came in December of 1860, when South Carolina seceded from the Union. For at least thirty years, men had sought to avert what was to be the most terrible and bloody conflict in which the American people ever engaged. One man most interested in a solution, but a solution with dignity for the minority, was to offer the only concrete and workable alternative to numerical majority rule ever presented seriously to the nation. It is about this man and his plan of government that this article is concerned.

As Unitarians, we are particularly interested because this man was one of us. Not only one in spirit, like Lincoln or Schweitzer, but one by free choice and by membership in one of our churches. Indeed, he helped found a Unitarian church. His avowal of his faith was made in terms characteristic of him: "Unitarianism is the only true faith and is one day destined to conquer the world." In an age that has depreciated men with strong opinions and flirted with the nebulous "group decision," such a statement will seem dogmatic and intolerant, perhaps even un-Unitarian. Yet many persons today decry the lack of leadership in America, and leadership and strong opinions have always been inseparable. The man who spoke these words was a great leader, who served as a member of both the United States House of Representatives and the Senate. He was vice-president, secretary of war, and secretary of state.

His name? John Caldwell Calhoun. With John Quincy Adams and others, Calhoun was one of the founders of All Souls' Church in Washington, D. C. He gave time, money, and energy to see a Unitarian church become a reality in Washington. That many Unitarians fail to know this is indicative of how we sometimes permit prejudice and emotion to stand in the way of truth. We should be as proud of Calhoun as we are of Jefferson, Parker, or Harriet Beecher Stowe.

Let us go back in history to the year 1865. It is April, and two figures move quietly through the cemetery of St. Philip's Church in Charleston. Arriving at a large monument, they stop and begin to dig into the earth. Shells from Union cannon burst nearby, and fires flare throughout the city. The men keep to their work; finally,

through the light cast by the burning city, one can see that they are lifting a casket from the ground. They carry it into the church and down to the cellar. There it is reinterred carefully. The disturbed sod is replaced, and all looks as it did before.

Dawn comes to the besieged city. The monument over the empty grave is clearly visible now; it has but one word inscribed upon it: *Calhoun.* This word is sufficient to identify the final resting place of one of America's most significant and controversial figures.

Later that morning a blue-clad soldier comes to visit the grave. He looks at the "bomb spattered ruins of the city around him" and says, "The whole South is the grave of John Calhoun." The sexton, who hears the remark, is convinced that he has done well to remove the casket, for he and the entire city have feared that the grave might be violated and the remains desecrated if left where they had been buried. Although he has now been dead for fifteen years, John Calhoun is still among the most hated men in the states north of the Potomac.

John Calhoun believed that man was a social being, that men could not exist without government. But he said that man places his highest value, not on government or social institutions, but on his individuality; his self-interest comes before the social good. Man is selfish, and therefore he must have government to keep order, to save himself from chaos. Societies have developed to preserve and protect men, and government is needed to perfect society. A constitution is also needed.

A constitution is a *negative power* against a positive governmental force, in the system designed by Calhoun. The negative power is important to protect the liberty of the minority. In simple majority democracy, one per cent of difference can decide the fate of all — decide their fate *unless* the minority is given protection from the force of majority will. Unitarians clearly know from their own history the need for such minority protection.

Calhoun was not, as is commonly thought, primarily concerned with the issue of slavery. Yet his place in time and space made him a party to the institution and caused him to rise to a defense of the system. His battle for minority rights was fought against the emotional backdrop of New England abolition. The real issue of the day, however, was the rivalry between the manufacturing interests of the North and the agricultural interests of the South over the question of tariffs or free trade. When the numerically superior northern states tried to insist that their point of view become the view of the entire nation, the battle lines were drawn. Calhoun was seeking to protect southern interests and the rights of a minority. Slavery happened to be a part of the society in which he lived.

Calhoun did not believe with Rousseau that man in a natural state is basically good. Calhoun denied that man had ever lived in a state of nature. "He lives," Calhoun said, "in society." He was born into a society, and he must work within the framework of that society. Unfortunately, this is how Calhoun justified slavery. He theorized, and in learning our lesson from him, we must grant that his theory about slavery was wrong. Calhoun was an ardent supporter of the Union. This is paradoxical when he is remembered today as the great nullifier. He believed to his dying day that the South would be destroyed unless she remained in the Union. But the Union he belived in was a federal union, and because we ourselves have lost sight of what a federal union is, we fail to recall Calhoun's strong defense of it. The famous toast at a Jefferson Day dinner in 1830 indicates the basic difference in concepts of the nation prevalent then and now. Andrew Jackson was President of the United States, and sat at the head of the banquet table. Calhoun, who was then vice-president, sat at the foot. The two had been in almost mortal combat over the Force Act designed by Jackson and his supporters to make the South obey the tariff regulations recently passed by Congress. Jackson rose to give his toast. All eyes were upon him as he spoke: "The Union, it must be preserved." There was great applause. Jackson had thrown down the gauntlet. Now it was Calhoun's turn. He rose slowly from his seat, trembling with emotion. What could he say? He raised his glass and, looking directly into the eyes of Andrew Jackson, spoke these immortal words: "The Union, next to our liberty most dear." Unitarians might write them over every church door in America.

Calhoun believed that the South would be absorbed by the North and controlled and governed by northern interests, unless something was done to prevent the North's political domination. The numerical majority would dictate what the numerical minority should do, down to the most minute detail. Has this not been proved by history? Not only to the South, but to the West as well? After the Civil War, the North controlled financial affairs in both South and West. Calhoun foresaw this and turned his energies and his great mind against it.

What did Calhoun propose as a remedy for the situation? He set forth the most ingenious political point of view since the framing of the American Constitution: the theory called concurrent majority. Calhoun proposed that the passage of any law which would affect the entire nation should be concurred in by the *major interest groups* within the nation. Thus, before a law about tariff or slavery could be legislated, it must have concurrent approval by the then two dominant interest groups in America: the North and the South. He also advocated the right of nullification by any one group of any law that it found abhorrent to its way of life.

This was Calhoun's answer, and he stuck by it for the last thirty years of his life. In support of it, he became the champion of all minorities. Some have argued that Calhoun was only a champion of a particular minority, a slavocracy. But each person's theories and opinions are formed in the place and time in which he lives. He is subject to the geography and climate of his age. The truth of any person's position and principles must be seen in spite of the local color of his times.

Calhoun found that his point of view had been tried at least twice in history. First, he pointed to the Polish constitution, a document which gave the veto to each person entitled to vote in the Polish Diet. While Calhoun believed this carried the right of concurrent majority too far, none the less he pointed out that the Polish government had survived in this form for more than two centuries. During this time, Poland achieved her greatest power and renown.

Calhoun did not point out, as perhaps he might have, that during this very time Poland was the sanctuary for persecuted religious heretics from western Europe. He also failed to mention that his fellow Unitarians were among these refugees, and established some of the first Unitarian churches in the world, as well as a national university. Neither did Calhoun note that the last Unitarian in the Polish Diet cast his veto against the bill outlawing Unitarianism in Poland and confiscating the property of all who professed that faith. Those who refused to recant were exiled to wander over the face of Europe. Thus, the principle of concurrent majority played an important part in our earliest history as a church.

Calhoun's second example of the concurrent majority was the old Iroquois Federation in America. Each of the six Indian nations that formed it chose one delegate, who could choose six others. Before any final decision could be reached affecting all six nations, all delegates must agree. This seems to be a difficult way to do business; yet, as Calhoun pointed out, instead of making the federation weak and inoperative, it had the opposite effect. It secured harmony in council and a great increase in power; as Calhoun said, "The six nations became the most powerful of all the Indian tribes in our country."

This, then, is concurrent majority. We can see, as Calhoun did, its obvious difficulties. He realized how much less complex was rule by simple majority. But he also took note of how little liberty one who dissents has under absolute democracy. Let us look at this system in practice by relating it to the new Unitarian Universalist Association.

The following is taken from the constitution of the new association, Article II, Section 3:

"The Unitarian Universalist Association hereby declares and affirms the independence and autonomy of local churches, fellowships and associate members; and nothing in this Constitution or in the By-Laws of the Association shall be deemed to infringe upon the congregational polity of churches and fellowships, nor upon the exercise of direct control by their memberships of associate member organizations, nor upon the individual freedom of belief which is inherent in the Universalist and Unitarian heritages."

Here is Calhoun's concurrent majority spelled out in our association's constitution; we have a federation of churches. This organization of ours *is not* an organization of Unitarians into one body with the numerical majority making the decisions for all. The association can do nothing which the local churches cannot veto and nullify. Calhoun pleaded with the Senate of the United States to make this same kind of stipulation in an amendment to the Constitution of our country. He said that the nation would be split in two without it. It was. He predicted that without it the rights of minority interests would be crushed. They were. Here in our own national organization is his principle working and working well. One can suppose Calhoun happy if he could know that the church he helped found was part of an organization that explicitly embodied his governmental principles.

Obviously, Calhoun's theory is no cure-all. It is difficult to practice, and becomes more so as the size of an organization increases. Calhoun tended to place too much stock in his theory's effectiveness. The Constitution, which Calhoun said must rule, can do so only as long as enough people want it to. No political law, theory, or organization can guarantee the rights of men. We in America sometimes forget this, passing resolutions and making laws as though we could legislate the decency and dignity of man. It will never be done. We must change men inside if we are to guarantee a commitment to freedom. In our handling of present tensions, let us not make the mistake that was made in Calhoun's time. Let us remember that laws are no stronger than the devotion to them by the men who live under them.

John C. Calhoun has given much to both America's and our own Unitarian heritage. More than any other Unitarian I know of, he sought to put our religious principles and methods into a workable system of law and government. Some of us today still hold to his opinions. Others in our fellowship feel that it is nonsense to talk of such things as concurrent majority and the right of nullification in a world as complex as ours. As Unitarians, we are true to our tradition by maintaining this difference of opinion about crucial points within our heritage. But I think we all can agree on one idea: no matter what form of government we have, no matter how good or bad the system, all will be of no avail without competent leaders to govern. I bring this visit with Calhoun to a close by quoting his idea of what a legislator for a free people ought to be. This statement reveals the inner integrity of the man, and indicates again why Unitarians ought to be proud that he chose our church as his religious home:

"I never know what South Carolina thinks of a measure. I never consult her. I act to the best of my judgment and according to my conscience. If she approves well and good. If she does not, and wishes anyone else to take my place, I am ready to vacate. Democracy as I understand it and accept it requires me to sacrifice myself for the masses not to them. Who knows not that if you would save the people you must often oppose them."

Editorials

Opinions expressed are those of individual editorial writers

A look in the mirror

If you have talked with any of the foreign visitors who have been calling on us in the United States lately, you must have heard one of their most common characterizations of us. For many of them note, with some surprise, how eager we are to find out "what you think of us." Every newspaper interview, every television show, woman's club speech, or even family gathering inevitably seems to turn to that question, "What do you think of America — and of Americans?"

I am sure there are some significant underlying causes for this overpowering urge to find a mirror in which we can view ourselves as a nation, but my point here is not to examine them. Rather, I want simply to raise the question: "Is this not a trait which Unitarians possess as well?"

Recently I was at a meeting of Unitarians and Universalists which rapidly turned itself into a Laocoön-like struggle with the somewhat overworked but still mind-stretching matter of a definition of Unitarianism. I was struck by the apparent compulsion of the group to find something about us which differentiates us from everyone else, something unique which we have but no one else does. They seemed to be trying to define Unitarianism in terms of some *quality* on which we have a monopoly.

I wonder whether such a drive is not a reflection of the same kind of nervousness about our role and our responsibility in the world today which the typical American question to foreign visitors seems to represent. Do we really have to be unique? Can't we be content — even pleased — that we have a high *quantity* of some concepts which find echoes in other faiths? Isn't it enough to define what we are and what our potentials are in terms of ourselves, not in terms of others? Isn't it important for us to discern and emphasize and build on our strengths? If others have them in some degree too, so much the better.

Aren't we, in short, involving ourselves in a fruitless and self-defeating quest if we insist on being unique?

DAN FENN, JR.

The renewal of liberalism

Recent years have brought many new members to the Unitarian movement. Soon to be united with the Universalists, we hope and expect an even wider spread of our religion on this continent. But there is always the persistent danger that liberalism will be trampled underfoot in the headlong rush of a rapidly expanding movement.

Many of our new members come to us from the orthodox churches. Frequently they come either in rebellion against anything that reminds them of traditional religion or else deeply attached to many of the elements of traditional religion. It is not unusual to find one person clinging to that which another cannot tolerate.

Such differences of opinion are at the heart of our faith. But if they become differing camps of orthodoxy, they will destroy our strength. I have been asked, "Are you a Unitarian or a Humanist?" I also have been asked, "Are you a Unitarian or a Christian?" Both questions betray a lack of understanding of the nature of our religion.

"Orthodoxy" and "liberalism" are opposing methodologies, not opposing theologies. The attempt to give our religious movement a single theological point of view is a move toward orthodoxy, regardless of whether that view is more traditional or less traditional.

It is the liberal method, rather than a theological point of view, that distinguishes us from the orthodox churches. It is the liberal method that leads us to affirm no creed, either traditional or non-traditional, and to challenge and inspire the individual to construct his own beliefs within the climate of a free and democratic church. If we are to continue to carry on this distinct role among the religions of America, we must again and again renew the concept of liberalism as a method rather than a doctrine. Our theological differences then become our greatest asset instead of our greatest liability.

EDWIN A. LANE

Thinking in church

The recent announcement from Dr. Greeley's office of the appointment of a commission on "Theology and the Frontiers of Learning" holds great promise. If there is one crying need of the western world, it is for a religious outlook that will include in its vision the whole sweep of contemporary knowledge.

Meeting the need, however, will be difficult. If only the physical sciences were included, it would be difficult enough. In a universe of millions of galaxies created, apparently, out of nothing and rushing, seemingly, at break-neck speeds to be lost in the infinite reaches of nowhere, what cosmic value can be attached to the tiny creature we call Man?

If the life sciences were included, the difficulties would multiply. Created, so far as we can determine, out of inorganic matter by the cruel and costly process we call evolution, a process that promises to run down eventually and end in the extinction of all life, what indeed is man that the the cosmic process should be mindful of him? A little higher than the ape he may be, but surely not crowned with glory and with honor!

Assuming, however, and I for one am ready to assume it, that the commission can find creative, constructive answers to the theological questions which the frontiers of learning raise, will our congregations tolerate sermons dealing with them? Frankly, I am afraid they will not.

Some thirty years ago one of our then most popular preachers warned me, "People don't like to think in church." Obviously, sermons touching on the frontiers of learning will require that both the preachers in their pulpits and the congregations in their pews will have to do a lot of thinking.

To realize the promise of the new commission, we suggest another on "Encouraging Hard Thinking in Church."

BERKELEY BLAKE

Open Forum *(Continued)*

like Smith, I feel that there is something lacking from there on — something difficult for me to define, something seemingly the result of a cold materialism. I accept Smith's definition of the trouble as a lack of primary concern by the church leaders for the "spiritual growth . . . of the members."

What a gem that is when Smith says, "A church building has surprisingly little to do with religion," and asks us "to remember that Jesus . . . accomplished a good bit without modern necessities."

From some of the comments in the Open Forum, I fear that Smith's allusion to "spiritual growth" is just so much baloney to some Unitarians. Ridicule won't lead him to explain further. After all, it is quite possible that he has something.

Let us consider all sides of the question. Especially regarding definite steps favoring our spiritual growth, may we hear more of Smith's side? — LELAND H. EVANS, *Del Mar, Calif.*

To the Register: . . . On occasion the undersigned attends Buddhist services in Los Angeles. Here in quiet dignity, and with earnestness and rationality, Buddhist ministers tackle the problems of man's nature and the meaning of life itself. This, I believe, is what [G. M.] Smith means by a "spiritual journey." This is the spiritual life more Unitarians might investigate further. — CYRIL ZIMMERMAN, *Los Angeles, Calif.*

To the Register: My attention was first drawn to the article, "As Far as Trenton," by G. M. Smith in the May *Register* by a friend who came to me remarking, "You have said some of the same things to me." I am quite in sympathy with Mr. Smith's point of view and admire his courage. . . .

Mr. Smith has given several suggestions for enriching the spiritual life of Unitarians. I would add the following, if not already in existence: Divinity schools that teach the psychological and psychiatric aspects of guidance; leadership in group discussions on life experiences; prayer, meditation, and the reading of inspirational books; individual counseling as needed and requested; sermons . . . based on what [the minister] has discovered to be the spiritual needs of his parishioners; occasional radio broadcasts on Unitarianism . . . and its goals. . . . — HARMINA STOKES (*address withheld by request*).

To the Register: Congratulations to the *Register* for presenting . . . G. M. Smith's "As Far as Trenton." It is gratifying to find that our denomination has a spokesman to remind us of our fundamental *raison d'etre* — that we are a church concerned primarily with the spiritual development of each member.

This is a difficult and perplexing job, and quite understandably, one which might become de-emphasized in today's group-minded society. The pressure of sheer numbers of people joining the denomination focuses our attention on out-grown church buildings and programs and the need for more trained personnel to staff new and larger churches.

This is Unitarianism's great opportunity and challenge. Historically we have been leaders in social and educational reform, and we must continue to be so. However, we cannot be effective leaders, either as individuals or as a denomination, if we are spiritually undernourished. . . . — MRS. S. R. PEMBERTON, *Oradell, N. J.*

RUSSIANS SACRIFICE FOR STATE, BUT WE MUST VOLUNTEER EVEN GREATER EFFORT

To the Register: I congratulate the editors . . . on the Mid-Summer number. It is one of your best.

After reading about how Albert Schweitzer, Abraham Lincoln, Thomas Jefferson, Ralph Waldo Emerson and others of our great men have repudiated orthodoxy and espoused our Unitarian viewpoint, I am more than ever assured that it is the religion of the future, as well as of the present. Given freedom and intelligence, our future is safe.

In this connection is it much wonder that the Russians have become atheistic? From time immemorial Russia's people have only known an orthodox, bigoted, narrow, and corrupt form of Christianity. They have not had the advantages of freedom and exposure to our free form of religion. Their thoughtful people did what is natural, it seems to me — rejected what they saw as worthless, and not having any other place to land, they made a religion of their Socialist philosophy. They are worshiping a system of evil which attempts to suppress human aspirations, which in the long run they will surely fail to do.

In Russia the people are compelled to sacrifice for the state. If we in freedom do not make a greater effort to preserve our way of life and our personal freedom, we may succumb miserably to their ideology. Having lived formerly under one totalitarian system, they are rushing to adopt another. Minds conditioned to absolutism work that way. They want a master.

Our way of life is thus on trial and challenged to prove that freedom in religion and government builds better men. It is no time for complacencies on our part, for as good as we know our way of life to be basically, we have our faults and bad habits, inequities and special privileges for some, to combat. We must work to eliminate these, for we can only fulfill our destiny and ideals of freedom and brotherhood by a greater devotion to our principles. Freedom is our greatest asset. If we value anything higher we may lose our freedom. — FRED W. WORKMAN, *Pacific Grove, Calif.*

COUPLE WHO NEVER MET ANOTHER UNITARIAN DELIGHTED BY REGISTER ARTICLE ON LABOR

To the Register: Concerning [the] Stephen Fritchman article on "The Myth about Labor." We are new members of the UCLF. Have never met a Unitarian personally. We are trying to get acquainted with Unitarians and Unitarianism by what we read in Unitarian literature. We agreed with . . . Fritchman so much

Open Forum *(Continued)*

that we loaned our *Register* containing the article to a labor man. He indorsed the article and said it was the most honest he had ever read in any church literature on labor problems. We are farmers. — MR. *and* MRS. H. L. SUTER, *Jerome, Idaho.*

UNITARIANS URGED TO WORK MORE CLOSELY WITH POLISH-ORIENTED GROUPS IN AMERICA

To the Register: As one who was once a Roman Catholic of Polish ancestry, may I applaud the Rev. Joseph Alen's urging that Unitarians work more closely with Polish-speaking or Polish-oriented groups in the U. S. A. and perhaps in Poland, too. Many modern Poles are more than willing to accept the Unitarian idea. I suggest we try placing some ads in Polish areas of our cities. RAYMOND MOSTEK, *Lombard, Ill.*

READER CORRECTS REGISTER ON MEANING OF INITIAL DENOTING AN S.T.M. DEGREE

To the Register: In the Mid-Summer issue, on page 39, there is an item about Melvin Van de Workeen in which, among other things, it is stated that he received a Master of *Sacred* Theology degree from Harvard in 1953.

To the best of my knowledge, Harvard has never given such a degree to anyone. The S.T.M. degree given by Harvard is *Scientiae Theologicae Magister* — Master of Theological Knowledge, or Master of the Knowledge of Theology. Frequently it is simply called Master of Theology or even Master of Divinity, but *never* Master of *Sacred* Theology.

You also refer to Mr. Van de Workeen's earlier degree from Tufts. I have no information about the degrees given by Tufts, but I rather question whether that institution gives degrees in *Sacred* Theology, but perhaps it does.

I hope this minor correction does not seem out of place or too fussy. I just thought that calling the matter to your attention now might prevent a similar error in the future. — CHARLES N. MASON, JR., *Washington, D.C.*

WHY SHOULD WE SINGLE OUT WOMEN FOR SPECIAL ATTENTION IN REGISTER?

To the Register: Rose Brazas asks [Mid-Summer issue] for "particular attention" to women in the *Register* "because there are few religions and relatively few individuals who give them equality." Wouldn't any singling out of women (or men) for "particular attention" in this kind of magazine deny this equality or complementary relationship? Our magazine is written for people, not for men or women, and each reader may select what appeals. The implication of The Woman's Page can too easily be patronizing, and I like to read about the activities and interests and thoughts of all Unitarians. ALISON MURPHY MATHEWS, *Olympia, Wash.*

OUR 'EXTREMELY SMALL' CHURCH PROVIDES US A BASIS FOR PRIDE

To the Register: Someone recently asked me whether I belong to our local Unitarian church. I replied that I do. "You have a small congregation, haven't you?" she followed, failing to shield her sarcasm with any subtlety. "Yes," I replied, "extremely small."

Our most active Unitarians — religious education committeemen, Sunday school teachers, parish committeemen, youth advisers — are emphasizing membership growth. It is commonplace to hear: "We must do something to placate this family. We can't afford to lose anyone."

We manage our churches democratically. Controversy and self-criticism are our life-blood. Each congregation formulates its own policies. It is, for example, no one's intention that Sunday school curriculum be dictated by any one administrator or publishing house. Compromise is necessary.

Compromise, however, should not be confused with retreat from principles to permit membership growth. Whatever the merits of bigness in business, in government, in education, it is least commendable in religion.

Freedom is a minority virtue. The majority is more concerned with equality (socialists), self-advancement (capitalists), or authority (traditionalists). The liberal's concern is with liberty, the religious liberal's with religious liberty. . . .

When Jefferson said, "I hope every young man now living in America will die a Unitarian," he surely was joking. That will never be. Ours is a minority religion, a religion of dissent, a tradition of reform. Though the majority may change, it will never catch the advancing liberals.

When I said, "Yes, extremely small," I said it with pride — JOHN O'BRIEN, *Medford, Mass.*

REGISTER LETTER FASCINATES AMATEUR COLLECTOR OF LINCOLN QUOTATIONS

To the Register: The quotation from Abraham Lincoln by H. Daniel Barnes in the Mid-Summer *Register* is of much interest to me. I am an amateur collector of Lincoln quotations; and, frankly, I did not know until now that this particular, widely circulated "quotation" was authentic.

This statement of President Lincoln's is even more important than the Gettysburg address. It may be somewhat lacking in literary value, but I do not know of a better statement of the creed of reactionary politics and reactionary economics.

I am sure that many other readers of the *Register* are, like me, extremely anxious to know how Mr. Barnes learned about this quotation and on what occasion Mr. Lincoln delivered it. — DAVID B. CAMP, *Sewannee, Tenn.*

To the Register: . . . thank you for the wonderful Mid-Summer issue of the *Register.* It seemed to me that our best ideals and highest vision were shining all through it. — EVELYN FALKOWSKI, *Huntsville, Ala.*

Books and Ideas

XYZABCDEFGHIJKLMNOPQRSTUVW

ACQUISITIVE AMERICAN SOCIETY HAS 'COSTS' AND 'CASUALTIES'

SOCIAL PROBLEMS IN AMERICA: Costs and Casualties in an Acquisitive Society. By Harry C. Bredemeier and Jackson Toby. New York: John Wiley & Sons, Inc.

For the religious liberal deeply concerned with the ethical dilemmas of American society, this book makes challenging and disturbing reading. As Samuel Stouffer remarks in his Foreword: "The authors love America and American institutions. But as social scientists they know that in any society there are tensions, generated often by the very ideals which are most basic and most honored in that society."

The book is divided into four parts. In part one the editors present discussions of human needs and social problems. Part two describes the casualties: those who fail to meet the standards of our society.

In part three, governing principles in the pursuit of success (materialism, self-reliance, competition, and related matters) are presented through the works of outstanding scientists.

The eleven chapters of part four consider the over-all costs of an acquisitive society. Here the richly varied material includes such topics as suicide and alcoholism (placed under the general heading, "The acceptance of defeat: Withdrawal,") and the refusal to accept defeat ("Rejection of Self-reliance," "Rejection of competition," "Relentless materialism," and "A search for new meanings.") Under the latter heading, various "modern" religions (including Jehovah's Witnesses), communism, and romantic love are discussed with deep perception.

The style, sensitive selectivity, and interpretation of the two editors make this one of the most outstanding recent books in its field.

PAUL E. KILLINGER
Unitarian Fellowship of Bloomington, Ind.

EDMUND WILSON SHOWS IROQUOIS FIGHT FOR DUE PROCESS OF LAW

APOLOGIES TO THE IROQUOIS. By Edmund Wilson. New York: Farrar, Straus and Cudahy, Inc. $4.95.

Apologies is Edmund Wilson's way of presenting toleration and civil rights. It is no pro-Indian polemic. Wilson tells how he became acquainted with his minority neighbors. By reporting their history, society, and problems, the Iroquois become today's people, whom he can understand intellectually. They show traditional courage in fighting for their treaty rights and culture against such attacks as a power authority's attempt to seize the Tuscarora's homes without allowing them to go to court and the plan of beaver-like engineers to ruin a Seneca reservation with a useless dam.

Wilson sees the Indians as fighting for the rights of all individuals to have the benefits of due process of law against great centralized organizations. One feels the moral of toleration when reading that the Indian genius, which built the Iroquois Confederation two hundred years before our own, is still evident in the development of Handsome Lake's religion and the recent creation of the Seneca republic.

Apologies to the Iroquois, excellent as *New Yorker* magazine articles, has never been reorganized to best advantage in book form. The lack of a bibliography or index indicates poor treatment of this wealth of material by a known writer.

LOUIS LINWOOD DEES
Newport, R. I.

STUDIES OF DICTATORS ILLUMINATE LATIN AMERICAN-U. S. RELATIONS

TWILIGHT OF THE TYRANTS. By Tad Szulc. New York: Henry Holt & Co., Inc. $4.50.

Mr. Szulc, a knowledgeable and capable reporter, interprets the rise and fall of five Latin American dictators in the period 1954-1957. The careers he traces are those of Vargas (Brazil), Peron (Argentina), Odria (Peru), Pinilla (Colombia), and Jiminez (Venezuela).

Against backgrounds of history, political development, and economics, their rule is viewed as a phase in Latin America's awakening to democratic government. In optimistic spirit, the author assures us: "The long age of dictators in Latin America is finally in its twilight."

The study is not profound but is most illuminative on varieties of dictatorship, the United States official use of dictators in the anti-communist cause, and the general political evolution of the new Latin America.

CARLYLE HAYNES MEACHAM
The Unitarian Church of Anne Arundel County, Md.

TWO DOCTORS SHOW HOW SURGERY MAY INDUCE EMOTIONAL PROBLEMS

SURGERY AS A HUMAN EXPERIENCE. By James L. Titchner, M.D. and Maurice Levine, M.D. London: Oxford University Press. $6.

Undergoing surgery may make a strong person weak or a weak person show unusual strength. This book mirrors very well emotions that we all must face at some time. Technological changes caused by anatomical alterations are described in this excellent exploration of the relation of psychiatry and surgery.

"Anxiety is best defined as objectless fear;" thus we have a clue to the types of psychological problems in all age groups. The authors help us understand the problems that arise as the patient goes from the hospital to an active place in society. Illustrations reveal that surgery often acts as a catalyst to bring about an emotional reaction to a problem that long has troubled the patient.

MARY ELLEN HOLMES
Bedford, Mass.

Books and Ideas *(Continued)*

BIOGRAPHY OF TEXAS ARTIST GIVES INSIGHT INTO ONE MAN'S SPIRIT

KELLY BLUE. By William Weber Johnson. Garden City, N. Y.: Doubleday & Company, Inc. $3.95.

Kelly Blue is a different kind of biography. But then the subject is a different kind of man. He was a "character" who did not wear the familiar habiliment of social expectations. He walked alone in a lonesome valley, but he was not lonesome. He seemed a contradiction.

H. O. Kelly was known in the neighborhood of Dallas, Texas, as a painter of familiar Texas scenes with invariable "Kelly Blue" sky. Yet he painted only when he was broke and out of work. He was happiest when working and sweating with horses; he felt most at home on the range, close to earth, the elements, and the beasts. Avoiding the hard pavements, he was content with the most primitive ranchhouse.

Though Walden Pond and the Texas plains are more than miles apart, and the sage of Walden spoke a different idiom from that of H. O. Kelly, the two were kindred spirits. An easily worn integrity, a wry and earthy humor, honest relations with earth and sky and people, Kelly was always H. O.—no one and nothing else.

Bill Johnson, the author, met Kelly in 1948, when the Dallas museum gave him a one-man show. Bill covered it for *Life* and determined to explore the artist's spirit. He interviewed, recorded, investigated, researched, and wrote in lean prose what he had discovered: a rare spirit, an honest man. The book is a refreshing and inspiring prose portrait.

RICHARD W. SEEBODE
Pacific Unitarian Church, Torrance, Calif.

NOVEL PORTRAYS ESSENIC JEWS IN TIME OF EARLY CHRISTENDOM

THE SECOND CRUCIFIXION. By Maurice Samuel. New York: Alfred A. Knopf, Inc. $4.50.

One of the historical mysteries of particular interest to religious liberals is what happened to the Essenic Jews after the destruction of their communities and exile of their people, and what happened to those of them who continued as both Jews bound to the Torah and followers of Jesus.

That they tried to reform their communities in exile we must assume, for they were determined and fearless people. But somewhere along the way during the first three centuries of the Christian era, they were crushed between a Christianity which had become wholly Gentile and a vehicle for Roman power — a Christianity which, for both religious and political reasons, had turned violently anti-Semitic — and a Judaism reacting in self-defense and turning against a Jesus who could be so used against it. Crushed in the conflict, the early Jewish followers of Jesus disappeared.

After ten years of intensive research in Palestine and Rome, Maurice Samuel has re-created the story, told through the lives of those who suffered it. *The Second Crucifixion* is a deeply moving story, powerfully told. It illuminates an ancient mystery. These Ebionite Judeo-Christians were our Unitarian Universalist spiritual forebears. Maurice Samuel has rendered a great service in making it possible for us to meet and acknowledge them. And he has done so in a novel that is utterly compelling. I could not put it down until I had read to the very last page.

DONALD S. HARRINGTON
Community Church, New York, N. Y.

ANCIENT MEDITERRANEAN CULTURES ARE BACKGROUND FOR BIBLE STUDY

THE FACE OF THE ANCIENT ORIENT. By Sabatino Moscati. Chicago, Illinois: Quadrangle Books. $6.

This is a very readable book on the history, religion, literature, and art of the ancient Mediterranean cultures up to and including Israel. Not a mere report or a summary, the book is a carefully reasoned evaluation and interpretation. In three sections, "The Components," "The Catalysts," and "The Synthesis," we have the background of pre-Christian times spelled out in easy words. Thirty-two high quality photographs help visualize the archaeological finds. This is altogether an excellent book to supplement or precede any Bible study. Especially to be commended is the fluid style of Moscati, which enlivens the large amount of information and covers a two-millennium sweep of ancient times. The author is director of the Center of Semitic Studies at the University of Rome.

ROBERT HENRY HOLMES
First Parish Church (Unitarian), Bedford, Mass.

WORLD'S RELIGIONS COMPARED IN TERMS OF CONDITIONS TODAY

MODERN TRENDS IN WORLD RELIGIONS. Edited by Joseph M. Kitagawa. La Salle, Ill.: The Open Court Publishing Co. $3.50.

Recent years have seen many books dealing with the world's great religions. Some of them have been beautifully published and handsomely promoted. Unfortunately, this book, being neither, probably will escape most who would enjoy it best.

A collection of eleven papers delivered at the Paul Carus Memorial Symposium in 1957, the book approaches its subjects from a standpoint that is rare and valuable. It attempts to set forth the conditions of the various religions today, instead of recounting religious history and dealing with the idealized forms of religion.

One has greater feeling for the impact of other religions as a result of reading this book, though it may not increase one's fund of information as much as others in the field. In brief, this is a desirable book to breathe life and feeling into the study of comparative religion.

WILLIAM J. GOLD
First Unitarian Society, Schenectady, N. Y.

Thoughts for Meditation

EDITED BY JACOB TRAPP

Dawns that Awaken Joy

The people that walked in darkness have seen a great light.

For unto us a son is born. . . . and of the increase of his government and of peace there shall be no end.

And Simeon said to Mary, Behold, this child is set for the falling and rising again of many . . . Yea, and a sword shall pierce through thine own soul also; that the thoughts of many hearts may be revealed.

In him was light, and the light was the life of men. Light came into the world, and men loved the darkness more than the light. He came unto his own, but his own received him not. But as many as received him, to them gave he power to become sons of God.

For ye were once darkness, but are now light in the Lord; walk as children of the light.

Selected

The joy awakened by the dawn of a new era of History is the Soul's response to an epiphany that is something more than a merely temporal event. The dawns that waken such a joy as this are irruptions into Time out of Eternity. What has happened on these historic occasions likewise happens at the birth of every child.

"A woman when she is in travail hath sorrow, because her hour is come; but, as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the World."

In a mother's joy the Soul hails an incarnation. The dawns of mundane eras that have this poetry in them are antitypes of cosmic dawns in which a Divine Light breaks into This World. A radiance which shines in upon us through Botticelli's picture of the birth in the stable at Bethlehem is likewise manifest in the enlightenment under the Bodhi Tree, in the descent of the Dove at the baptism in Jordan, in the transfiguration on the mountain.

Arnold Toynbee

So it was when Jesus came in his gentleness
with his divine compassion and great Gospel of Peace,
men hailed him Word of God, and in the title of Christ
crowned him with love beyond all earth-names of renown.
For He, wandering unarmed save by the Spirit's flame,
in few years with few friends founded a world-empire
wider than Alexander's and more enduring;
since from his death it took everlasting life.
His kingdom is God's kingdom, and his holy temple
not in Athens or Rome but in the heart of man.

Robert Bridges

A Litany of Christ and the Christlike

Christ Tammuz, Christ Adonis, Christ Osiris, Christ Balder, hear us, by whatsoever name we bless Thee for suffering death for our salvation.

Buddha Gautama, show us the path that will lead us out of our afflictions.

Mother Mary, Mother Isis, Mother Cybele, Mother Ishtar, Mother Kwanyin, have compassion on us, by whatsoever name we bless thee for bringing Our Saviour into the World.

Mithras, fight at our side in our battle of Light against Darkness.

All ye devoted bodhisattvas, who for us your fellow living beings and for our release have forborne, aeon after aeon, to enter into your rest, tarry with us, we beseech you, yet a little while longer.

Noble Lucretius, instil thy poetry into our hearts and thy sincerity into our understandings.

Valiant Zarathustra, breathe thy spirit into the Church Militant here on Earth.

Tender-hearted Muhammad, pray that His grace may inspire us, like thee, to rise above our infirmity in our zeal for His service.

Blessed Mot-ti, disciple of Christ before Christ's epiphany in a far country, transmit thou too the message of Love that an Unknown God hath revealed to thee.

Strong Zeno, help us to find God by playing the man.

Pious Confucius, help us to do our duty towards God by doing it towards our neighbors.

Blessed Socrates, also a martyr, show us how to suffer death in perfect charity towards those who despitefully use us.

Blessed Asoka, who, like Gregory, didst serve God by feeding His sheep, teach us also to bear one another's burdens.

Jalal-ad-Din Mawlana, singing reed, make heavenly music for us as the breath of God's spirit pours through thee.

Epicurus, who wast likewise the revered founder of a spiritual family, impart to us thy gracious gifts of sweetness and light.

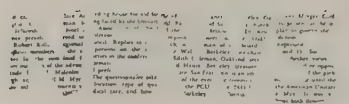
Marcus, recluse in the palace and hermit in the camp, teach us too to make the flight of the Alone to the Alone amid the bustle of this busy World.

Arnold Toynbee

Prayer

Spirit that was in Jesus,
Spirit that kindled in the souls
of prophets, heroes and saints,
Illumine our hearts and minds this day.

O Thou whom all religions seek,
From whom the one great life flows
into all,
Lead us and all men into the way
of Thy Peace.



of the Unitarian World

BOARD AUTHORIZES 'REAPPRAISAL OF FAITH' BY SIX STUDY COMMISSIONS AND COUNCIL

A $60,000 study for the "reappraisal and reaffirmation of our faith and our function" by six commissions on "The Free Church in a Changing World" won approval of the Board of Directors of the American Unitarian Association at its meeting October 12 in Boston.

The board appropriated $9,500 to sustain the project for the remainder of the fiscal year, ending next April 30. It also confirmed the nomination of seventy-five persons to membership on the six commissions, as well as eleven on a coordinating council.

The $60,000 price tag for the project was included in an amendment proposed by the Rev. Walter Donald Kring, AUA secretary, to the appropriation motion. It was accepted as an indicator of the importance the board placed on the project after Dr. Dana McLean Greeley, AUA president and the plan's originator, said that "as a gauge," the figure "would serve a very useful purpose."

Dr. Greeley explained that the $9,500 would be used principally for travel expense. Each commission would meet twice and the council, once or twice, before April 30. Dr. Greeley also predicted the commissions would be able to report to the General Assembly of the new Unitarian Universalist Association in 1963.

Dr. Greeley termed the confirmation of the plan by the board "one of the most important actions today." Dr. James R. Killian, AUA moderator, said, "I share Dr. Greeley's enthusiasm for these commissions." Dr. Ralph C. Barnhart, board member, said that "this is the most important project before the denomination." Judge Lawrence G. Brooks, chairman, read a letter from the Rev. Donald S. Harrington, New York City, urging support for the plan.

The project originally was proposed by Dr. Greeley in his column, "Frankly Speaking," in the January, 1960, *Register*. He wrote then that "I am confident that the time is ripe, and the prospect of consolidation makes it even more opportune, for a reappraisal and reaffirmation of our faith and our function in the fullest sense of those words."

Named to the coordinating council were Dr. Greeley, chairman; the Rev. Paul N. Carnes, Professor James Luther Adams, Dr. Joseph Barth, Professor Henry Steele Commager, the Rev. Carleton M. Fisher, Dr. Harry D. Gideonse, Dr. Philip R. Giles, Dr. Killian, the Rev. Fenwick L. Leavitt, Dr. William B. Rice and Dr. Pierre van Paassen.

Commission topics and members:

1. *The Church and Its Leadership:* Dr. Duncan Howlett, chairman; Dr. Ernest Cassara, Miss Jeanette Hopkins, Mrs. Laile E. Bartlett, Dr. Sidney E. Mead, Dr. Elliott Smith, and Dr. Conrad Wright.

2. *Theology and the Frontiers of Learning:* Dr. Robert Tapp, chairman; the Rev. Charles W. Phillips, vice-chairman; Ralph W. Burhoe, Professor Brand Blanshard; Professor Sanford Brown, Dr. Norman Cousins, Dr. Alfred E. Emerson, Dr. Sophia L. Fahs, Professor Robert C. Kimball, Dr. Margaret Mead, the Rev. R. Lester Mondale, Professor Henry Murray, Dr. Robert H. Schacht, Dr. Alfred Stiernotte, and the Rev. Albert Ziegler.

3. *Education and Liberal Religion:* Dr. Leonard C. Mead, chairman; Dr. Angus H. MacLean, vice-chairman; Dr. Evelyn Goodenough, secretary; Dean Francis Keppel, consultant; Mrs. Elizabeth Baker, Dr. John B. Davis, Jr., the Rev. J. Donald Johnston, the Rev. Irving R. Murray, Dr. Milton Senn, the Rev. Robert A. Storer, and Professor Robert Ulich.

4. *Religion and the Arts:* Dr. John F. Hayward, chairman; the Rev. Waldemar Argow, vice-chairman; the Rev. John W. Laws, secretary; Professor Harold Bush-Brown, Dr. Arthur Foote, Dr. Max A. Kapp, Bernard Kohn, the Rev. Kenneth L. Patton, Dr. Wallace W. Robbins, Dr. Robert Shaw, Dr. Howard Thurman, the Rev. Theodore A. Webb, and the Rev. Clarke D. Wells.

5. *Ethics and Social Action:* The Rev. Donald S. Harrington, chairman; the Rev. Walter Royal Jones, vice-chairman; Mrs. Muriel Davies, secretary; Miss Martha Allen, Professor Stuart Gerry Brown, Professor Karl Deutsch, G. Peter Fleck, Dr. Homer A. Jack, Mrs. Maurine Neuberger, the Rev. Robert J. O'Brien, Dr. Leslie T. Pennington, Dr. Henry Poner, and the Rev. Harry B. Scholefield.

6. *World Religion and Outreach:* Dr. Floyd H. Ross, chairman; the Rev. Harry H. Hoehler, vice-chairman; the Rev. Carl R. Scovel, secretary; Professor William E. Hocking, consultant; Professor F. S. C. Northrop, consultant; Professor Irwin Goodenough, Professor Mircea Eliade, Dr. Joseph M. Kittigawa, Dr. Harry C. Meserve, Professor Kenneth Morgan, Dr. R. H. Slater, Professor Huston Smith, Dr. Douglas V. Steere, and Dr. David Rhys Williams.

Board Appropriates $3,000 For Meeting of Ministers

A sum of $3,000 was appropriated by the Board of Directors of the American Unitarian Association, meeting October 12 in Boston, to provide for a meeting to be held May 8 through 10 for Unitarian and Universalist ministers. Tentative plans call for the meeting to be held at Swampscott, Massachusetts.

The meeting and the appropriation were proposed by the Rev. Paul N. Carnes, Buffalo, New York, who reported to the directors as chairman of a committee which has been considering the possibility of a ministers' convocation.

Mr. Carnes said that the meeting would provide an opportunity for ministers to discuss how they might relate to the commission studies on "The Free Church and the Changing World." He said the Unitarian Ministers Association and the Universalist Ministers Association also would discuss merger.

The meeting will precede immediately the organization meetings of the General Assembly of the new Unitarian Universalist Association in Boston.

$14,000 in Development Funds Are Allocated to Meadville

Meadville Theological School, Chicago, Illinois, was allocated $14,000 of Unitarian Development Fund money by the Board of Directors of the American Unitarian Association, meeting October 12 in Boston. The school trains Unitarian ministers.

Frank H. Schramm, chairman of the Meadville Board of Trustees and a member of the AUA board, said the money would be used for continuation of a summer religious education program, an additional year's internship for students, and for addition to faculty.

Development Fund Totals $2,533,000 in October

Gifts and commitments to the Unitarian Development Fund totaled $2,533,000 in October, it was announced by Percival F. Brundage, general chairman of the fund.

Mr. Brundage said a group of special gifts solicitors will make an additional effort until December 31 to reach all prospective contributors of larger gifts. He said that Thomas Peterson of Cleveland, Ohio, who has already given $100,000 to the Development Fund, has added $25,000 to his gift "to encourage others to review their pledges already made and try to increase their gifts."

Solicitors for the year-end effort include: Jenkin Lloyd Jones, Tulsa, Okla.; I. Edward Optekar, Pittsburgh, Pa.; Peter B. Putnam, Princeton, N.J.; John Richardson, Boston; Francis C. Hutchens, Berkeley, Calif.; Allen Mitchum, San Francisco, Calif.; Loring C. Merwin, Bloomington, Ill.; Wallace Adler, Cleveland, Ohio; Paul Vogel, Westport, Conn.; Samuel M. Lane and Robert F. Duncan, New York, N.Y.; Peter Fleck, Plainfield, N.J.; George Brownell, Birmingham, Ala.; Frank Gentile, Detroit, Mich.; David Connolly, Rockford, Ill.; and Philip Godfrey, Plandome, N.Y.

Total goal of the Development Fund, combined last year with the United Unitarian Appeal, is $3,800,000 of which $550,000 has been turned over to the UUA.

British Unitarians Open Strand Church in London

British Unitarians celebrated first services at the Strand Unitarian Church, a new congregation in central London, on October 2.

Sir Adrian Boult, noted conductor and first president of the new church, welcomed the congregation. He stated that the church, meeting in Essex Hall, Essex Street, was on "holy ground" of British Unitarianism, the site where the Rev. Theophilus Lindsey opened in 1774 the first Unitarian church in London. Among Lindsey's first parishioners were Joseph Priestley and Benjamin Franklin.

Dr. Jeremy Goring and the Rev. Robert Tayler, ministers of the Strand Unitarian Church, also addressed the congregation.

"A nucleus of members of the regular congregation has been secured," Mr. Tayler told the *Register*. "We can confidently expect this new church to provide a much-needed strengthening of our liberal witness in the metropolis."

ELIOT HOUSE DEDICATED: Mrs. Frederick May Eliot, widow of the late president of the American Unitarian Association, and Dr. Dana McLean Greeley, current AUA president, view the dedicatory plaque in Eliot House, new headquarters annex of the AUA.

OF THE MINISTERS

Louisville, Ky. (First Unitarian Church), Philip A. Smith installed, September 30.

Meadville, Pa., Harold J. Quigley installed, October 3.

Freeport, N.Y., Straughan L. Gettier installed, October 9.

Rochester, N.Y., Kenneth R. Mochel ordained and installed, October 9.

Charleston, S.C., H. Paul Osborne installed, October 16.

Wilmington, Del., Charles W. Phillips installed, November 6.

Boston, Mass. (First Church), Rhys Williams installed, November 6.

Providence, R.I., Robert J. Wrigley ordained, November 20.

Kenneth T. MacLean called to *Roslindale* and *West Roxbury, Mass.*

Charles O. Richardson called as interim minister to *Dublin, N.H.*

George N. Marshall called to the Unitarian Church of the Larger Fellowship.

Peter S. Raible called to the University Unitarian Church, *Seattle, Wash.*

Ford Lewis called to *Sacramento, Calif.*

Peter H. Samsom appointed regional director. Meadville Conference.

Anita T. Pickett died, September 19.

Unitarian Leaders Dedicate New Headquarters Building

Eliot house, recently purchased and renovated by the American Unitarian Association, was formally dedicated on October 11 by church leaders.

The building, at 6 Mt. Vernon Place, Boston, is named in honor of Dr. Frederick May Eliot, president of the AUA for twenty years before his death in 1958.

Frank H. Schramm, member of the AUA Board of Directors, made the formal presentation. Dr. Dana McLean Greeley, president of the AUA, and Judge Lawrence G. Brooks, chairman of the board, also took part in the ceremonies. The dedicatory prayer was given by Dr. Wilburn Beach Miller.

Dr. Eliot's widow and his sister, Dr. Martha May Eliot, were among members of the Eliot family attending. Also present were members of the AUA Board of Directors and other Unitarian leaders.

The four story brick building houses offices of the Unitarian Laymen's League, the Alliance of Unitarian Women, the Unitarian Church of the Larger Fellowship, and the College Centers Committee, as well as providing three large conference rooms for committee use.

ROBERT SHAW BRINGS SWEEPING CHANGES TO CLEVELAND CHURCH AS MUSIC MINISTER

There has been a profound change in the music of the First Unitarian Church of Cleveland this fall, and there promises to be an even greater one as time goes on.

Robert Shaw, associate conductor of the Cleveland Orchestra and organizer and director of the famous Robert Shaw Chorale, has become minister of music. He brings to his work a sweeping new conception of music suitable for worship services and of how it shall be presented.

The First Unitarian Church, federated since 1932, when it was united with All Souls Universalist Church, long has pursued a changeless policy of music at services. Many members have even older memories of similar music from the churches of their childhood.

Basically it was organ and voice music, with the solos during the taking of the collections and music other than hymns for the assembling and departure of the congregations. Generally the choice of hymns was narrow and within the experience of the congregation.

Beginning Sunday, September 18, when Mr. Shaw's first program was heard by a congregation much larger than normal, the music has been a careful blend of the best of the sacred and secular performed by choir, organ, and other instruments including piano, harpsichord, strings, recorder, oboe, and brass ensemble. More instrumental innovations are to come. Mr. Shaw has even mentioned the glass harmonica.

Joe Collier, writer of this report, is a member of the editorial staff of the *Cleveland Press* and a member of the congregation of the First Unitarian Church of Cleveland.

Church members believe that nothing quite like this music is being heard in other churches, although some of the settings and instruments have been used in past centuries when the church was more the home of the arts than it is today.

"Today's church in America," Mr. Shaw said, "no matter how ennobled and adventuresome its preaching, and with no significant denominational exception, is caught in a tradition of esthetic mediocrity, both as to musical literature and standard of performance.

"Bach, Beethoven, Haydn, Mozart, Brahms, Stravinsky, Hindemith all belong in our services of worship and if they can not be found there, then the form of man's worship is wrong. They belong there, not in the manners and proportion of their concert hall activity, but as a part of the fabric of common worship, together with congregational forms of singing, reading, and prayer and pastoral forms of reading, prayer, and preaching."

Mr. Shaw and his associates have set only one inflexible standard: nothing but the best is good enough.

Presentation of the music often is in the manner of the times of the composers: interwoven with the service, with recitatives and arias between the readings. Hymns, most of them chosen for their beauty and artistic worth rather than for their familiarity to the congregation, are presented as they were early in the Reformation.

Congregations then had not sung for a thousand years or so, and hymns and singing were unfamiliar to them. Thus, the first stanza might be a voice solo with organ or strings; the second sung by choir and congregation; the third by choir; another by choir and congregation. Used today, this procedure seems to give courage to the congregation and volume to its singing of both new and familiar hymns.

The response of the Cleveland congregation to the entire program has been enthusiastic and the excitement that goes with trail blazing accompanies the venture.

In *The Cleveland Unitarian*, mailed to members each week and distributed at services, the order of service is supplemented with texts of choral music and with translations when music is sung in German, Latin, or other language. Notes on the music usually are included, as written by a Cleveland musician and teacher.

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Mr. Shaw is the son of a minister. His own first schooling at Pomona College in his native California was for the ministry. But his striking gifts for music soon commanded his full energies and he went on to realize a uniquely successful career.

As associate conductor of the Cleveland Orchestra, he conducts four pairs of subscription concerts a season and prepares and directs the Cleveland Orchestra Chorus. Last season he wrote a new English translation for Bach's heroic "The Passion of Our Lord According to St. Matthew," and conducted it at Easter time. Critics and public showed great enthusiasm.

With the Robert Shaw Chorale, he has made annual tours of the United States since 1948, and in 1956 he toured the Middle East and Europe as a part of the United States International Exchange Program.

He has been consistently an innovator, and he says he long had wanted to do something about his ideas on the music of worship.

NEW MINISTER OF MUSIC AT CLEVELAND: Robert Shaw, newly installed minister of music at the First Unitarian Church, Cleveland, Ohio, strikes a chord at the piano. The church has embarked on a revolutionary music program under Mr. Shaw's leadership.

In the fall of 1958, after attending the First Unitarian Church whenever he was in Cleveland, he mentioned to Dr. Robert Killam, the minister, that they ought to have a talk about the music. Dr. Killam agreed. But it was not until mid-October, 1959, that they managed to meet for the purpose. To the meeting Mr. Shaw carried some penciled notes, and Dr. Killam took notes on the back of a luncheon table card. Dr. Killam left with Mr. Shaw's exciting ideas, together with a formidable list of necessities:

A new pipe organ, concert harpsichord, grand piano, resident string quartet, a choir of about thirty-five well-trained voices, a quartet of soloists, occasional instrumentalists, a gifted associate director, money for searching out and transcribing rare music, and more of the service time.

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At that time, Mr. Shaw said later, he was thinking well into the future; this was something he long had wished to do and he regarded his interview with Dr. Killam as a first step toward someone's undertaking it.

But Dr. Killam quickly consulted Thomas F. Peterson, president several times of the congregation and one whose great generosity and thoughtful counsel have done much to make the church what it is. Mr. Peterson urged Dr. Killam not to pass by such an opportunity. He offered to underwrite expenses above the normal church music budget.

Dr. Killam went next to the music committee chairman of the church. He is Robert Shepard, a physicist. Both he and his wife were educated at Oberlin College at nearby Oberlin, Ohio, and are musically talented. Dr. Killam proposed the new program and explained how it was to be accomplished; he recalls that Mr. Shepard's entire scientific and musical vocabularies deserted him and that his startled comment was, "That's the most!"

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The church's Commission on Planning and Review recommended the plan to the trustees, who approved it October 26. Thus, less than two weeks after their first discussion, Dr. Killam telephoned Mr. Shaw and said, "I have the approval and the money. When do we start?"

As Mr. Shaw has said, he had not expected such sudden acceptance, but he plunged into the extraordinarily complex business of organizing the program.

Mr. Shaw chose as his associate Grigg Fountain, professor of organ at Oberlin Conservatory of Music, a gifted organist, teacher, musicologist, and director and a member of the Oberlin Conservatory faculty since 1946.

MUSICIANS REHEARSE IN CLEVELAND: Two members of a string quartet at the First Unitarian Church of Cleveland rehearse with Professor Grigg Fountain at the harpsichord. They are Philipp Naegele, quartet leader and first violin, and Michael Grebanier, violoncello.

Professor Fountain possesses one of the finest private libraries of choral music to be found and has been in contact with church music all his life. This association began in childhood in North Carolina and South Carolina, where his father was a Southern Baptist preacher. It continued in his work as choir director and organist in large churches in Cleveland and other communities.

It is interesting also to note that since 1954, Professor Fountain has been one of a thirty-member Commission of Music for the National Council of Churches. The council has expressed its dissatisfaction with the current state of church music by directing the commission to help member churches "to rediscover the great music of their own traditions and to encourage the writing of new music with religious significance, to be played in the concert hall as well as in the church."

It is to Mr. Shaw's plan for bringing some concert music into the church and also to commission new music that Professor Fountain has addressed himself. He spent two and a half months full time last summer organizing the job.

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Mr. Shaw and Professor Fountain placed an order for a pipe organ with Walter Holtkamp, who heads a family organ-building business in Cleveland that was started 105 years ago. The company has built some celebrated organs, one of which is at the University of California at Berkeley and one at Massachusetts Institute of Technology.

Mr. Holtkamp began construction at once, and the organ was installed a few days before the first service. It is not a large organ. It has about 800 pipes, but it is designed for church and for the kind of music which Mr. Shaw and Professor Fountain intend to use.

Also a member of the music committee is Dr. Robin Anderson. He is a member of the church and his hobby is the harpsichord and other baroque musical instruments. Mr. Shepard entrusted him with procuring the new harpsichord. Dr. Anderson commissioned it from William Dowd of Cambridge, Massachusetts, who is regarded by many as the finest harpsichord maker in the world today.

Then Dr. Anderson, a plastic surgeon with the Cleveland Clinic, spent two weeks of his vacation in Cambridge last September, helping to build the harpsichord. The instrument was delivered in late September.

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Mr. Shaw, consulting with Rudolf Serkin and William Masselos, selected a vintage Steinway concert grand piano, which has special qualities designed for the church, and it, too, was delivered in late September.

So much for the instruments. For performers, the community resources have been especially rich. The string quartet was recruited from the Cleveland Orchestra and brings highest training as well as distinguished instruments to the program.

The members of the choir were selected in auditions held throughout the summer by Mr. Shaw, Professor Fountain and Mr. Shepard. About half of them are members of the congregation or have previous experience singing in the church. The others sought membership in the newest Shaw venture.

(Continued)

Throughout the summer, Dr. Killam and the church staff were busy with many new administrative details. Dr. Killam made several trips to Cleveland from his summer home in New England. The Music Committee was called into special sessions by Mr. Shepard to discharge additional duties, not the least of which was disposing of the electronic organ which had served since the church was built in 1955. The committee also directed the reinforcing of the choir loft for its additional burden of instruments and performers.

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Choir rehearsals began a few weeks before the first service, with Mr. Shaw conducting. No preparation for the program escaped his attention, and he has seen to it that the choir loft alterations were to the best acoustical advantage.

Music rehearsals are held Saturday afternoons, beginning as early as 2:30 and often lasting until 7. An entire hour may be devoted to rehearsing one hymn that is to be sung with the congregation.

The music itself comes from many sources, frequently from rare books or manuscripts in the Oberlin College and other libraries. These are copied and mimeographed or photostated, then to be placed in the church library.

Mr. Shaw and Professor Fountain base all plans on Dr. Killam's sermon or on the general service plan. They choose music related to the sermon subject. During the preparation year before the first service, they formulated five panorama plans, picked them to pieces, saved the usable parts, and settled on a sixth plan. Even that is under almost constant revision.

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Mr. Shaw preached the sermon and was installed as minister of music by President Webster Roberts during the service of September 25. In the installation service, Mr. Shaw said in part:

"People of the First Unitarian Church of Cleveland: Believing, with you, in the supreme worth of human personality, and convinced that great art, in its search for proportion and beauty is, like religion, a search for truth, I take up my ministry in this church. It is my intention, in fulfillment of my office, to bring to our services music, instrumental and vocal, into which the world's greatest composers have poured their most intense craft and spirit, which emerges as the most perfect, the most innately expressive, the most personal music, and the most at home with liberal religious worship."

JOE COLLIER

BLOOMINGTON CELEBRATES CENTENNIAL-PLUS WITH DEDICATION OF NEW CHURCH BUILDING

Unitarians in Bloomington, Illinois, celebrated the centennial of their church one year late.

They didn't forget. They were busy constructing a new building, and chose to combine the centennial with dedication ceremonies on November 6.

The new building is of modern design but includes elements of the old one which was completed in 1868. Stone steps and a rose window were salvaged and included in the new edifice.

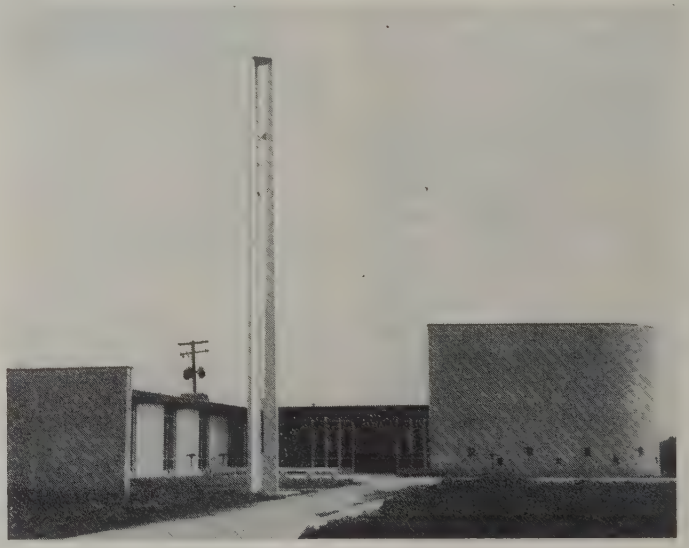
The Unitarian Church of Bloomington was founded in August, 1859, by a group of twenty persons who met "for an interchange of views and to consider whether any measures could be adopted for the establishment of a religious society on broader grounds and of a more progressive character than any then existing in the city."

Among the most active of the founding members was Jesse W. Fell, Bloomington's first lawyer, and founder of the county's first newspaper, its first public library, and its two universities. Some of Fell's descendants, including Governor Adlai Stevenson, are members of the church.

The church, then called the Free Congregational Society, was incorporated in 1865. In 1866, construction began on the first building. The church assumed the name Unitarian by a congregational vote in 1881.

"From the very beginning there was emphasis on the importance of finding ways in which the society could act on its belief in the brotherhood of man by contributing to the welfare of the community," it was stated in historical notes compiled for the centennial by Miss Jennie A. Whitten.

"It is not surprising, then, that through the years there have been found among the members of this church leaders in education and in the public life of city, state, and nation. The names of two presidents of Illinois State Normal University, of many faculty members from both Illinois Wesleyan University and Illinois State Normal University, of the first woman senator in the Illinois legislature, of two governors of Illinois, and of innumerable leaders in the community, past and present, appear on the roster of this church," the notes continue.



New Building of the Unitarian Church of Bloomington

The old building of the Bloomington church was condemned as unsafe for use in 1958. After considering several plans, the church voted to construct a new building on a new site in February, 1959. Construction was begun in September of that year.

Funds given by Jesse Fell's descendants through the Pantagraph Foundation provided for a large parish hall in the new building, to be known as the Jesse Fell Memorial Hall. Its primary function is to serve the needs of the church but it is also to be open to other community groups, for free public discussion.

The auditorium of the new building seats 160 persons. The organ was removed from the old building, rebuilt, and installed in the new.

CONSOLIDATION STUDY COMMITTEES PLAN TO ISSUE RECOMMENDATIONS BY MARCH 1

Reports and recommendations of the various study committees on consolidation of the American Unitarian Association and The Universalist Church of America are expected to be available to churches and fellowships about March 1.

The Rev. Raymond C. Hopkins, chairman of the Coordinating Committee on Consolidation, said that such timing would permit about two months for study prior to the organization meetings of the General Assembly of the new Unitarian Universalist Association, May 10 through 15, in Boston.

Tentatively planned is publication of study and discussion materials to facilitate consideration at parish level of the reports of the five interim committees on consolidation dealing with nominations, mode of organization, fund raising, regions, and the ministry, Mr. Hopkins reported.

The churches and fellowships will have an opportunity to express their approval or disapproval, or suggest changes, in the committee reports and recommendations at the organization meeting in May. Mr. Hopkins stressed, however, that the General Assembly's recommendations, based on those of the committees, will be made to the Board of Trustees of the new association and will serve as the basis for the board's reorganization of the association.

Mr. Hopkins said that all five of the study committees have been active throughout the summer and fall, and that some of them may be expected to issue preliminary reports, probably in January. A composite report on nominations is to be issued on or before January 25 to churches and fellowships.

Committees reported the following progress:

Committee 1 (Nominations) — This committee has established and is effecting a timetable for nominating procedure. By September 1, it had mailed letters inviting suggestions for officers, trustees, and committee nominations; October 15 was the deadline for the return of the suggestion forms. The first joint meeting of the AUA and UCA Nominating Committees was held October 24. The AUA Board of Directors and the UCA Board of Trustees are scheduled to meet January 11 to consider nominations for officers of the new association. The decisive joint meeting of the AUA and UCA Nominating Committees is scheduled no later than January 20.

Committee 2 (Mode of Organization) — This committee, in mid-October, hoped to have a preliminary report ready for the churches and fellowships by January 1. The committee has been highly active in conducting interviews and inviting suggestions. It held its fifth meeting October 28 and 29.

Committee 3 (Fund Raising) — The fifth meeting of this committee was scheduled November 3. Its report will be available about March 1.

Committee 4 (Regions) — This committee held its third full meeting October 28 and 29, but it also had begun a series of "listening post" meetings in various parts of the country. "Main meetings" were scheduled October 26 in Chicago, Ill.; October 27 in Boston; November 16 in San Francisco, Calif.; and November 17 in Washington, D.C. "Supplementary meetings" were contemplated in such centers as Atlanta, Ga.; Concord, N.H.; Cincinnati, Ohio; Dallas, Tex.; Denver, Colo.; Los Angeles, Calif.; New York and Rochester, N.Y.; and Seattle, Wash.

Committee 5 (Ministry) — This committee held its third meeting October 17 through 19. It is considering recommendations to solve problems in fellowshipping, settlement, and pensions, and hopes to issue a report early in February.

World Responsibility Unit Draws $3,400 Appropriation

An appropriation of $3,400 from the Unitarian Development Fund was voted to the Committee on World Responsibility of the American Unitarian Association by the latter's Board of Directors October 12 in Boston although six directors abstained from voting.

The board also voted approval of a report of the committee's activities as presented by Professor Arthur N. Holcombe, chairman, who stated the committee believed primary emphasis should be directed toward education of the denomination.

The Rev. Arthur R. Graham, a board member, said that "it seems to me the committee has resulted in an adult education project. Could it be transferred to the Council of Liberal Churches Adult Programs Department?" he asked.

Mr. Graham was one of the directors abstaining. Others were G. Peter Fleck, Mrs. Harry R. Burns, Sidney P. Lathrop, the Rev. Walter Donald Kring, and Frederick S. Youngs.

The Rev. Josiah R. Bartlett, who voted for the appropriation, nevertheless said he feared "setting up an office on Beacon Street where someone will turn a mimeograph crank and swamp us with material we can't possibly use, when we already have too much."

He said the committee "will be on trial, in my eyes."

The $3,400 would provide for the committee's needs until May.

Western Conference Names Eugene Sparrow to Staff

Church and fellowship members of the Western Unitarian Conference are receiving additional professional assistance as a result of the appointment of the Rev. Eugene Sparrow as director of field services for the conference.

Eugene Sparrow

Mr. Sparrow's duties include working with the conference Committee on Fellowships and its Youth Activities Committee, in consultation with the Mid-continent Region of Liberal Religious Youth (Unitarian-Universalist). He will be active in the college centers program and manager of a proposed summer camp for the conference in Minnesota in 1961.

Mr. Sparrow is a graduate of the University of Michigan (A.B., 1946) and Harvard Divinity School (B.D., 1949). From 1949 to 1960 he was minister-at-large of The First Unitarian Church of Ann Arbor, Michigan.

Mr. Sparrow was dean of men, Texas College, Tyler, Texas, from 1949 to 1951. He was acting head of the Social Studies Department, Jarvis Christian College, Hawkins, Texas, in 1951 and 1952. He was acting director of the Urban League of Springfield, Massachusetts, from 1956 until 1958, when he became director of the Mt. Pleasant Recreation Center, New Britain, Connecticut.

EVENTS IN GENERAL ASSEMBLY CONTRIBUTE TO SIGNIFICANCE OF FOURTH UN SEMINAR

NEW YORK — Unitarians and Universalists who came to New York for a series of talks and discussions on the United Nations found UN affairs were a part of their daily lives.

Premiers and presidents attending the UN General Assembly and crises in the Congo forced constant revision of the carefully planned program and made events at UN headquarters a significant part of the fourth annual United Nations Seminar, sponsored by the Council of Liberal Churches (Universalist-Unitarian), and under the general direction of Mrs. Elvira Fradkin, CLC representative to the UN.

For three days, October 10-12, delegates lived in an atmosphere dominated by the United Nations. UN speeches headlined by newspapers sprang to life as motorcades bearing flags of the Soviet Union, Hungary, or the UN itself, passed delegates on their way to or from seminar meetings. Dr. Ralph Bunche, scheduled to address the seminar on October 11, was forced to cancel his talk when Congolese leaders invoked a new crisis.

Such changes increased the impact of discussions at the seminar. Closed circuit television gave delegates an inside view of the General Assembly which security regulations prevented them from attending. Daily newspapers were running texts on the organization and activities of the UN. Nearly every speaker emphasized the importance of the individual in influencing international policy and supporting the UN.

One clear theme emerged during the seminar amid daily reports of tirades and crises. It was stated most strongly on the second day of meetings by the permanent representative of Ghana to the UN, Ambassador Alex Quaison-Sackey: "The United Nations is not only the best hope for peace we have in the world today — it is the only hope."

His statement reinforced a talk given earlier that day by Clark Eichelberger, executive director of the American Association for the United Nations. Mr. Eichelberger stated that two basic issues confront the UN in its fifteenth year: "Shall the UN continue to develop as an ever stronger independent organization capable of curbing even the great powers?" and "Will the nations continue to use the UN as a convenience or will they use it as the basis of their foreign policy?"

Mr. Eichelberger said that two developments in the UN were affecting the first of the two issues. These were "the shift of power from the Security Council to the General Assembly and the increased authority of the Secretary General." He emphasized, however, that nations have only begun to consider the use of the UN as a basis of foreign policy.

ARMS CONTROL DISCUSSED: Lawrence S. Finkelstein, vice-president of the Carnegie Endowment for International Peace, addresses delegates to the fourth United Nations Seminar on the question of arms control.

Mr. Eichelberger concluded by stressing the role of public opinion in strengthening the UN. "Public opinion in the United States is one of the most important factors in the success of the UN," he stated.

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Two sessions during the seminar were devoted to the question of disarmament and arms control. On the first day, Frank Begley, chief of the UN Security Section, and E. Raymond Wilson, executive director of the Friends Committee on National Legislation, spoke on the topic "When Disarmament?"

Mr. Begley called for a positive American program for disarmament in his speech. "I am tired of trying to counterpunch the Russians. I would rather have a positive American program than an anti-Communist program."

"I think it's most regrettable that we haven't found a formula for backing Premier Khrushchev against the wall and getting straight answers."

"You yourselves must become a part of this. In every small way, keep pressing for disarmament," he concluded.

Mr. Wilson stressed the application of ethics to the armament question. "Why is it a country which has fifty or sixty million church-going people has thought so little about the application of religion to the unsolved problems of the world?" he asked.

"We haven't begun to express the spiritual genius of a privileged country in a depressed and hungry world."

Mr. Wilson also discussed the economics of disarmament. He said economists agree that "we could make the transition from a war to a peace time economy if the politicians make the necessary decisions."

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A panel discussion on armaments was held on the final day of the seminar. Members of the panel were Lawrence S. Finkelstein, vice-president of the Carnegie Endowment for International Peace, and A. G. Campbell, counselor of the Canadian delegation to the United Nations and a representative at the Geneva disarmament negotiations.

Mr. Finkelstein began his talk by distinguishing between reduction of armaments and establishing "stability in arms relationships." "It is not true that less armaments are desirable if you are not certain about what the changes you are making will produce."

"I doubt very much if in the immediate future we're going to see any effective negotiations to reduce the general level of arms," he continued. He said, however, that a stable arms relationship might be reached "on a basis of explicit and definite mutual distrust."

"The moral problem is how to avoid war," Mr. Finkelstein said. "If armaments will prevent war the moral issue becomes less clear."

"Confidence in your opponent may be based on confidence in yourself — that is, not fearing your opponent," he added.

Mr. Finkelstein concluded his talk by discussing the individual citizen's influence on politics. "On most international issues your congressman is a free agent," he said. "You have an extraordinary influence on the decisions he makes. . . . The more evidence you can give your congressman that you have a serious concern, the more persuasive you will be with him."

Mr. Campbell introduced his speech with a reference to Premier Khrushchev's UN statement that Russian missiles were being produced "like sausages." "Just because they are coming out at the rate of ten or fifteen a day does not increase anyone's chances for a long life."

He continued by discussing the difficulty of negotiating with the Soviet Union. "They are running a closed society," he said. "They won't give you the time of day without consulting Moscow."

He concluded, however, by indicating that the fault was not entirely with the Russians. "Shouting is no way to reduce arms — no matter what language the shouting is in."

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The second day of the seminar was devoted largely to discussions of the emerging African nations. Chief speaker of the day was Ambassador Alex Quaison-Sackey of Ghana.

"Africa is on the outset of a tremendous voyage to the future," the Ambassador began. "It is no longer appropriate to refer to "Africa awakening. Call it the African revolution."

Ambassador Quaison-Sackey recalled that great independent states had existed in Africa before colonialism. "When world history comes to be written as it should be, I hope that children will learn not only of the history of their own countries but of the countries of Asia and Africa," he stated.

The Ambassador also gave a brief history of the pan-African movement and outlined his country's policies on issues facing the fifteenth General Assembly, stating that "the world forum is the best place to arrest conflicts and iron out problems to prevent war."

"Africa wants peace in order to make the best use of its independence," he concluded.

Members of the UN secretariat also attended the second day's sessions and explained the work of the Trusteeship Council and the UN Educational, Scientific, and Cultural Organization in Africa. Films on the work of the Trusteeship Council and the United Nations Children's Fund were shown. The Rev. Kenneth Smith, minister of the Universalist Church in Floral Park, New York, showed photographic slides taken during a trip to Africa.

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Emphasis was placed on the detailed operations of the UN during the first day of the seminar. Speakers included Dr. Carmel Marr, legal counsel of the United States mission to the UN; Romandru Basu, administrative officer in the Technical Assistance Section of the UN Secretariat; and Ahmed Ashraf, of the UN Department of Public Information.

During the afternoon the seminar was entertained at the headquarters of the Pakistan delegation to the UN.

The talks introduced the seminar to the complexity of UN activities. Dr. Marr discussed finances of the UN and proposals to expand its budget. She said that the United States wishes to increase the participation of smaller states in UN finances. "A great deal of thought must be given by the member nations regarding their position in the UN."

Mr. Ashraf gave examples of the work of UN agencies. He mentioned items as varied as the establishment of nursing schools in Pakistan by the World Health Organization and the latest publication of the Universal Postal Union: "How to Make Friends with the Dog."

Speakers on the third day of the seminar described the work of the UN in relation to the individual.

Roger Baldwin, chairman of the International League for the Rights of Man, described the "Story of the Fight for Human Rights Around the World." Mrs. Minna Mahler, chairman of the Governor's Committee for UN Day and Week in New Jersey, spoke on "Organizing and Operating United Nations Week and Day."

A total of 250 Unitarians and Universalists attended the seminar. They represented churches throughout eastern United States and Canada.

ROBERT B. JOHNSON
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Homer A. Jack Directs Nuclear Policy Group

Dr. Homer A. Jack, formerly associate executive director of the American Committee on Africa, was appointed executive director of the National Committee for a Sane Nuclear Policy in October.

Dr. Jack "is charged with the responsibility of administering an enlarged staff and program toward developing American public opinion in favor of a treaty to stop nuclear weapons tests and to launch general disarmament," according to Norman Cousins and Clarence Pickett, national co-chairmen of the committee.

Dr. Jack, a Unitarian minister, has served parishes in Evanston, Illinois, and Lawrence, Kansas. He is currently minister-at-large of the Unitarian Fellowship of Evansville, Indiana.

Minns Lectures Delivered On Religious Existentialism

Six lectures on the subject of "Existentialism and Religious Affirmation" were delivered during the fall at the annual Minns Lectures series at the First Church in Boston. The lecturer was Dr. John F. Hayward, assistant professor of philosophical theology at the Meadville Theological School, Chicago, Illinois.

Discussion periods following the lectures were led by Unitarian ministers in the Boston area.

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Beverly Church Celebrates 150th Anniversary of School

The First Parish in Beverly, Massachusetts, celebrated the 150th anniversary of the founding of its church school in October. It is believed to be the oldest church school in continuous existence in the United States.

The school was founded by Joanna Batchelder Prince and Hannah Hill, members of the church who "gathered the neglected children of the streets together on Sundays for religious instruction."

Religious instruction at that time was generally given in the family, and children from broken families usually received none.

Ministers of the community were opposed to the school in its early days with the exception of Dr. Abiel Abbott of the Unitarian church. A minister from nearby Salem wrote in his diary at the time: "Nothing of the kind has been attempted in New England. We do not need it, and our habits of spending Sunday are against it." Despite the opposition the school flourished.

Instruction centered on the Bible. There is record of a young boy who received a prize for memorizing 3,948 verses of scripture and twenty-nine hymns.

The school met in various church buildings and private houses during its history. In 1906 it moved to the newly erected parish house of the church where it has met ever since. A plaque commemorating the work of the two women was installed in the church in 1910.

South African Author Speaks At Three Unitarian Churches

Alan Paton, noted South African author, spoke at three Unitarian churches during an American tour in October.

Mr. Paton spoke at Arlington Street Church, Boston; the Unitarian Church of Evanston, Illinois, and the Community Church of New York, New York. His tour was sponsored by the American Committee on Africa.

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And ever higher life.

O Word that broke the stillness first,
Sound on, and never cease
Till all earth's darkness be made light,
And all her discord peace.

H. W. Longfellow

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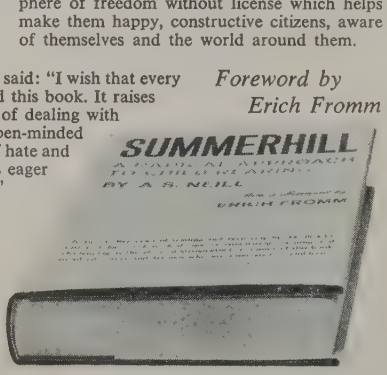
Foreword by Erich Fromm



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Dallas Sermon Makes News Across the United States

A Unitarian minister's suggestion that Protestants attend Catholic worship services to dispel their fears about their Catholic neighbors produced headlines in newspapers from the East Coast to the West.

The suggestion was made in a sermon by Dr. Robert Raible, minister of the First Unitarian Church of Dallas, Texas. "The injection of the religious issue into the presidential campaign is not based so much on prejudice as on fear, an irrational fear of the unknown," Dr. Raible stated.

The charge that Senator Kennedy might be directed by the Roman Catholic church while president was termed "rubbish" by Dr. Raible. A report of Dr. Raible's suggestion was carried by the Associated Press and appeared in newspapers throughout the United States.

Youth Director Makes October College Tour

The Rev. Orloff W. Miller, associate director of Liberal Religious Youth (Unitarian-Universalist) and secretary of the College Centers Committee of the American Unitarian Association, traveled to college campuses in seven western states and Canada during October for meetings with Unitarian and Universalist students.

Mr. Miller's schedule included discussions with student officers and groups, faculty advisors, ministers, and sponsoring committees at forty-five colleges. Colleges visited were in British Columbia, Washington, Oregon, Nevada, California, Arizona, Texas, and New Mexico.

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TWO SPECIALISTS JOIN USC PROJECTS ABROAD; TEACHER TO CAMBODIA, DOCTOR TO INDIA

A doctor and an educator were added during the fall to the growing list of specialists appointed to foreign projects by the Unitarian Service Committee.

Dr. Rudolph Bock of Palo Alto, California, departed in October for a three-month project in India. Dr. Bock, an eye specialist, will assist in eye camps in the Indore area for one month.

Following this assignment, Dr. Bock will teach at the Christian Medical College in Ludhiana. He will also work with Dr. Victor Rambo, one of the world's leading ophthalmologists, at the college.

Archille A. Joyal of Keene, New Hampshire, travelled to Cambodia in November to work with the USC's educational project there.

Mr. Joyal is the seventh member of an American team of educators recruited by the USC under United States government contract to the International Co-operation Administration. The Americans act as advisors and consultants to the faculty of Cambodia's first elementary teacher training center.

Mr. Joyal, on one-year leave of absence from the faculty of State College, Worcester, Massachusetts, has directed research at New York University and has served as educational consultant at the University of Caen, France.

The Unitarian Service Committee was recently asked to consider extension of its present Cambodian contract with the United States government for an additional year. The present contract is due to expire in June, 1961.

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Frankly Speaking

Eleven months ago I wrote in this column the first proposal for study commissions to reappraise and redirect our total denominational life in areas of both faith and program. Our progress has been slow, but those commissions are now at work, with the full approval and support of the AUA Board of Directors and the concurrence of the UCA and the participation of Universalists. Every Unitarian and Universalist should have an opportunity to share in the thinking of this endeavor and to help determine the outcome.

Frankly speaking, this could be more important than consolidation and all our institutional reorganization and operation. It is why we exist, what we believe, and how we act that are the primary facts about us. Our organization, our fund-raising, and even all our local churches and fellowships, which are part of our organization, are secondary. These commissions will constitute a major adult education project, and we hope that they also will lead to intellectual stimulus, spiritual discovery, and moral affirmation.

The commission chairmen are Dr. Duncan Howlett of Washington, D.C.; Professor Robert B. Tapp of Scripps College, California; Vice-President Leonard C. Mead of Tufts University; Professor John Hayward of Meadville Theological School; the Rev. Donald S. Harrington of New York; and Professor Floyd Ross of California who, however, because of his absence from the country for the next year, has the Rev. Harry Hoehler of Beverly, Massachusetts, serving as acting chairman in his place. These are men of the highest caliber, and we are extremely grateful to them for their readiness to give their time and thought generously to this cause. There will be an over-all co-ordinating council to consist of the following: Dr. Dana McLean Greeley, the Rev. Paul N. Carnes, Professor James Luther Adams, Dr. Joseph Barth, Professor Henry Steele Commager, the Rev. Carleton M. Fisher, Dr. Harry D. Gideonse, Dr. Philip R. Giles, Dr. James R. Killian, Jr., the Rev. Fenwick L. Leavitt, Dr. William B. Rice, and Dr. Pierre van Paassen.

The council will guide the chairmen, weigh their findings, and evaluate from time to time the trends and effectiveness of the undertaking. Local conferences, churches, and fellowships should have, if they wish, their own comparable commissions.

We are growing almost explosively today on this entire continent. But our strength is not in our numbers. It is in the quality of our people, the force of our ideas, and the depth of our devotion to the principles that we cherish. We need to think through what the free church means to us as an institution and where it is going. We need to produce scholarly leadership in theology which is in accord with the latest findings in the sciences and the humanities. We need to understand modern theories of education and to insure the best religious education that we can provide for our children in the quarter-century that lies ahead. We need to enrich our religion and to express it more adequately by the knowledge and the use of the arts. We need to quicken and fortify our sensitivities and concerns and decide how to act to vindicate or embody our faith in society. And we need to pioneer for interdenominational and interfaith co-operation and good will and for the achievement, as may be desirable and possible, of a universal religion. These are the areas of responsibility that our six commissions will serve.

Unitarians have been regarded as the once-born type of Christians. It is said that in the early days they thought that if they were born in Boston, they didn't have to be born again. Candidly I will confess that Unitarians, more than others, need to be born again. You can inherit a doctrinal faith or preserve a ritualistic religion, but Unitarianism and Universalism are not inherited or preservable in any outward sense. They have to be re-discovered or re-experienced perennially or daily. Unitarianism and formalism, inertia, or complacency do not go together. We need revivals to fortify our current convictions more than the evangelicals need revivals. And we need them equally in our old churches in Boston; Portland, Maine, and Portland, Oregon; San Francisco, Chicago, Louisville, and Charleston, South Carolina; and in our newer churches in New Haven, Vancouver, Palo Alto, Albuquerque, Kansas City, Birmingham, and Miami, that we may know wherefore we live and that we may walk together toward the goals that beckon us. We must provide light and we must provide motivation or power for ourselves and for our civilization.

DANA MCLEAN GREELEY

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